

T H E
L I F E
O F
NICOLAS LEWIS,
C O U N T
O F

Zinzendorf *and* Pottendorf.

WRITTEN in GERMAN by

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TRANSLATED

By L. T. NYBERG.

V O L. II.



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THE

OFFICE

OF THE

SECRETARY

OF THE

NAVY

AND

OF THE

ARMY



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OF THE

SECOND PART.



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SECT. I.



COUNT Zinzendorf, being now of age, left Berlin, and waited on his grand-mother at Hennerfdorf, where he met with a cordial reception.

Here he was quite at home, having spent his younger years in this place. — He entertained a great affection for Upper-Lusatia, both on account of its political and natural situation. His personal acquaintance with several pious persons in this country, with whom he frequently corresponded, contributed also to this choice.

At the same time he found himself in peculiar circumstances among his relations. His grand-mother was an instance of active lively old-age. Her sister, Lady de Meusbach, who was far advanced in years, lived with her; likewise his aunt Lady de Gerfdorf, who managed all her affairs with a noble spirit. All these expected a filial obedience from

from him, which greatly limited his sphere of action.

Nevertheless he begun to regulate, by degrees, his domestic affairs, and among others engaged Mr. Heiz, (whom he became acquainted with at Oberberg) in his service; because he esteemed him not only as a good œconomist, but as an honest and religious man. He also took a young gentleman called Larish into his family, whom together with Tobias Frederic, he caused at his own expence to be instructed in the Latin tongue, and other useful knowledge. Mr. Heiz read the bible to them, and endeavoured in a plain manner to open to them the meaning of the holy scriptures; while the Count himself taught them the doctrine of the gospel, and had the joy to perceive a work of grace in their hearts.

He also allotted an hour every day for the purpose of spiritual edification in the castle, and God was pleased to bless his endeavours to those who attended. He recommended this small beginning to the prayers of his intimate friends, especially those at Ebersdorf, for the earnest desire of his heart was, that some good might be done to the glory of God.

All this while he wanted a convenient place to pursue the labour, to which he had an impulse in his heart. He wished for

a retired country life, in which he promised himself many blessings from the good hand of the LORD. The vain and wicked ways of the world he looked upon with fear and detestation. Therefore his intention was to purchase an estate, that he might the better care for his domestics and subjects. In this manner he hoped to avoid many perplexities, without burying his talent.

S E C T. II.

IT would certainly have been a great pleasure to him, if his relations had consented to his favourite choice, of becoming a preacher of the gospel.* Nothing in his opinion ought

* He wrote thus to his grand-mother: "I have always had a greater inclination to win souls for *Christ*, than to bear the greatest and most advantageous worldly offices. With the former I am continually occupied; wherein I have found myself strengthened in the LORD; and have experienced real proofs of his divine approbation."

In a letter to his mother he says: "If I follow my own conviction, I never can seek an office in the state; and this not out of pride, but in compliance with the will of God; for I am persuaded in the present situation of my heart, that I could not live out half my days, in the noise and pomp of the world. I am convinced, that it would prove to me a greater blessing to live in the country; and that God has not without cause implanted in me, against my natural temper, such a

ought to withdraw his attention from this call, which he believed he had received, to be a witness of the sufferings of *Christ*, and to bring souls to him. With this view he seriously recollected the many and strong emotions of grace, which he had experienced in his heart from his tenderest age, and which had increased from year to year, in proportion as the love of *Christ* became more deeply rooted in his heart. This way of thinking was, in itself considered, not wrong, but rather unusual among people of rank in the Protestant church. And because it ran counter to their pre-conceived ideas and expectations, that he should follow the steps of his ancestors, especially his father and uncle, and accept offices of state for the good of his country, therefore his parents could not acquiesce in his desire. They did not indeed absolutely disapprove of his inclination to serve our Saviour, or his zeal for the salvation of souls; for they themselves feared God, and loved his word. But they believed, that if he would serve the state, he could, with the gifts bestowed upon him, do much more good than if he commenced a divine, or chose the retired life of a religious lord.

“love for a retired life, like that of Abraham, (Gen. xxi. 33, 34.) I have no doubt of temporal advantages, but am apprehensive of losing the better part, if I am forced to go to Dresden.”

lord. Such were the sentiments of his mother, and her consort General Field-marshal de Nazmer, his grand-mother, and all his other relations.

This caused him great perplexity, for he could not well oppose the determination of his dear parents, and yet believed it inconsistent with his call, because it would expose him to danger. He therefore modestly expostulated, and when that was in vain, he prayed and wept.

His grand-mother perceiving his great uneasiness, gave him leave to explain his mind in writing, which he did at large, and humbly remonstrated, that he had a great aversion to the world, was afraid to engage in state-affairs, and at all events never could solicit a worldly employment.†

S E C T.

† I will here subjoin his declaration to her: “ In
 “ a rational view, I cannot expect any thing greater
 “ for myself than this, that in sure confidence of
 “ faith, I am one of those poor sinners, who are
 “ come with their whole hearts to *Jesus Christ*:
 “ whom he has not only called, but also chosen,
 “ and whom he will never cast away, as long as
 “ his word remains true.

“ I rejoice that God has disposed you to require
 “ the very sentiments of my heart, with regard to
 “ the Dresden affair. I will do it before the face of
 “ God, with all freedom, and yet with that respect
 “ which is due to you. Even allowing that one’s
 “ soul may be preserved in such a station, yet the
 “ least wrong step may incapacitate a person, and

S E C T. III.

IN order to prevent the repeated solicitations of his friends to accept of some office at court, and to open a way for a less restrained manner of life, he took some pains to recover a certain imperial feoffment belonging to the family, to which he thought himself intitled. Of this he wrote to the Countess Reufs of Eberstdorf, thus: "It seems as if God had reserved a small place
"for

"render his office contemptible and useless. One
"may fall into disputes with one's nearest relations,
"which is of more dangerous consequence, and of
"a more afflicting nature, than any evil from the
"side of strangers; and moreover may incur the
"censure of having lessened the credit of the family.
"All which I have the more reason to dread, as I
"do not look upon myself to be so great a proficient
"in Christian wisdom, as to conduct myself in
"such critical circumstances with becoming prudence.
"I choose rather the character of an imprudent and inconsiderate man, than by any compliance to wound my conscience. It would
"therefore be more agreeable to me, to exercise
"myself in small than great matters; since a Christian, a name which I desire to bear in deed and in
"truth, must be looked upon as an off-scouring of the
"earth, and called a fool, by the world; for this,
"and to be an opposer of every evil, not only courage,
"but a divine call is requisite.—I will venture
"expressly to maintain, that God must give a clear
"call to all his children: but that none of them are
"to be ambitious of an office in the world."

“ for me in the empire, *viz.* the feoffment of
 “ Unterbirg, which by reversion fell to me
 “ anno. 1706. Tho’ it was alienated by the
 “ neglect of my relations, yet I hope the de-
 “ cree will be reversed at Vienna, and the
 “ estate be restored entirely to me. It is
 “ probable, that God will grant me a seat
 “ in that dear country, favoured with so
 “ great immunities, and advantages, and that
 “ he will confer on me the grace to bring
 “ those subjects, which he shall give me, to
 “ the knowledge of himself.”

He had already concerted measures about this affair, with the Saxon Envoy at Regensburg, Christopher Frederic de Gerfsdorf, in order to obtain by his son, who then resided at Vienna, the needful vouchers out of the archive. He also wrote to the General Count Francis Lewis de Zinzendorf, to meet him at Wasserburg or Brünn, to settle this business.

S E C T. IV.

OUR Count also wrote to the Lady Sophia Christiana, consort to the Marquis of Brandenburg-Culmbach, and desired her advice with regard to the offers made to him, of entering into the administration.

This lady paid a kind attention to the circumstances he was in, and sent him several letters

letters from Weverlingen; and submitted to his consideration, whether he ought not to accept of the opportunity which presented itself of serving God in such a station, and the more so because it was evident, that many in such employments, were not what they ought to be; and, whether he could in conscience refuse it, as it might not only prove prejudicial to other men of integrity, but also to himself, since he might be of much service to the cause of religion in that situation, and had received sufficient abilities to discharge his office with honour. After all she declares, that she would in no wise dictate to his good understanding, but thought he would do best to act according to his own conviction. In the mean time, the Princess Sophia Magdalene of Brandenburg-Culmbach, was espoused to the Hereditary Prince of Denmark, in which alliance our Count took great share, and wrote to the princess her mother in a very open-hearted manner. He mentions: that he did not know how she look'd upon this matter, as such great events were considered by children of God in a different light: but he owns, that as to himself, he sincerely rejoiced at it. For even tho' it were supposed that instead of more ease, she should come into greater difficulties, yet he hoped God would cause much good to flow from it; and he wished

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especially that it might promote the salvation of many Heathens.† He also made a poem on the occasion, of which he takes notice in a letter to Countess Benigna Reufs, August the 13th, 1721.

S E C T. V.

BESIDES the above-mentioned, the Count had other objections against the service intended for him at the Saxon court. Those he mentioned in a letter, in the following manner: "I cannot with my substance serve my neighbour as I would, whilst I am not at liberty to dispose of it at pleasure. In a country-town or village, I should be the patron of its poor inhabitants. If God encreases my substance, yet I should not eat or drink the more, nor wear finer apparel, but be of greater service to my poor brethren and sisters. Should God send famine and distress, then I can bear a part with the rest, and divide my morsel with them, till they be relieved. But if I dwell in another place, where I am

† His great desire was fulfilled. For God has been pleased, under the reign of King Christian VI. to bless the preaching of the gospel, by the ministry of the Brethren, among the Heathen under the Danish government, so that many thousands of them are brought to the knowledge of *Jesus Christ*.

“am obliged to live in some degree according
 “to my rank, and yet receive no farther ad-
 “dition to my revenues, than what God has
 “allowed me for my private housekeeping,
 “then I must either contract debts, or de-
 “prive the place, where God has properly
 “appointed my abode, of those advantages
 “which my residence in it might produce.”

SECT. VI.

HIS distress in this affair, occasioned a
 farther correspondence with some
 other persons of rank. He wrote to the
 Countess Reufs, who afterwards became his
 consort, to the following effect: “I see,
 “that if it does not please God to attend to
 “my prayers and sighs, I must at last submit
 “to enter into the administration. Now
 “though my constant attendance at court
 “should be dispensed with, and I be obliged
 “only now and then to appear in my allotted
 “department (without which liberty the thing
 “would be utterly impracticable to me;)”
 “and tho’ there be no want of fair promises
 “and hope of doing good; yet I own, that
 “I am still at a loss what course to take.
 “My heart is not set upon grandeur and
 “riches, for by the grace of God, they are
 “to me, and I to them, crucified. On the
 “one hand my inclination leads me to a

" quiet life, in which I may serve God and
 " my neighbours; on the other I perceive
 " that self will may insinuate itself, if the
 " commands of parents and a regular call be
 " rejected, as we are not created for inactivity
 " in this world. I recommend this matter
 " to your prayers, also to your mother's and
 " sister's, which with me are of great value,
 " (the marchioness has also assured me of
 " her's :) to the end that the LORD may con-
 " vince me, what is his will, and that I may
 " be supported under the burden which his
 " hand shall lay upon me.

S E C T. VII.

THE consequence of these long consultati-
 ons was, that our Count out of obedience
 to his much-loved grand-mother, who on this
 occasion expressly enforced the tenor of the
 fifth commandment, was at last induced, in
 October 1721, to accept of a place in the
 administration of Dresden; tho' this deter-
 mination caused him much uneasiness. He
 says in the Badingen collection, sect. 282,
 " After a tedious correspondence with my
 " grand-mother, anno. 1721, I have at last
 " been obliged to submit, and to accept a
 " worldly employment, instead of commenc-
 " ing a preacher of the gospel, to which I
 " had intended to devote myself. I con-
 " cluded

"cluded my printed ode on my grand-
"mother's birth-day with these words:

"*Thou know'st, O LORD, my pain of heart,*

"*Also the cause that gives me smart;*

"*Since I can't serve thee as I wou'd*

"*Dispose of me as thou see'st good.**"

He relates this whole affair in the following manner: "With regard to my being called

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* There are two of his compositions on this occasion, viz. No. xiii. and xiv. in the last edition of his poems. I will here insert a few verses, to shew how little he shunned reproach for *Christ*, and which he rather desired, than to be exempted from it.

God over all! 'tis fully known to thee,
How much th' ensnaring world is fear'd by me;
For thee I wish to live, and count the hours
'Till I can serve thee, LORD, with all my pow'rs:
The antients strove the heavenly prize to gain;
This world's our object, and we run in vain.

Did persecution with its terrors rage,
Against thy members all its force engage;
Were they like sheep to cruel slaughter led,
To share their lot I would no torments dread,
But ev'ry thing despise, and for thy sake
E'en life give up, and gladly kiss the stake!

For thee reproach I'd bear, and not disdain
To rank as fool among thy chosen train,
In those proud courts, where Zion's sighs and tears
Raise in the sons of wisdom nought but sneers;
There should my character for sense be lost,
That peace would yet remain I value most.

" to Dresden it happened thus: After the
 " celebration of my grand-mother's birth-day,
 " October the 17th, at which my poem was
 " sung, accompanied with music; and Mr.
 " Schwedler had expounded the 118th Psalm,
 " with many thanksgivings to God, he took
 " me aside and said: Be not surprized that
 " you must go to Dresden; God, whose
 " wonderful leading you have experienced
 " from your infancy, undoubtedly intends
 " to accomplish some blessed purpose by
 " you. Many powerful enemies will op-
 " pose you; but in him you will find a
 " constant and almighty friend. October
 " the 19th I partook of the holy sacrament,
 " and after the preaching, requested the fol-
 " lowing petition to be read: The prayers
 " of this congregation are desired for one
 " who longs for a more lively sense of the
 " love

The Baptist suffer'd in a righteous cause,
 Tho' from the king he often gain'd applause;
 And for the truth were I to undergo
 The sharpest trials and the keenest woe,
 Whilst thou who suffer'dst for me art near,
 I'll meet the rage of lions without fear.

What is in man thou know'st, my highest good!
 If in my veins there flow a drop of blood
 Not wholly thine, let it thy vengeance meet,
 Behold thy creature prostrate at thy feet:
 By right I'm thine, with spirit, body, soul,
 A right which none forever shall controul.

"love of *Jefus* than he has hitherto experi-
 "enced, and for a nearer conformity to the
 "mind of *Chrift*, (who was not of this world;)
 "that being called to bear witness of the
 "truth, he may be sanctified thro' the same,
 "and it may thereby appear to all that he is
 "beloved and sent of God for this purpose.
 "October the 21st, whilst I was discoursing
 "with my aunt, about my journey to Dres-
 "den, I shed a flood of tears, and was greatly
 "distressed the whole ensuing night. The
 "following day I set out with an apparent
 "tranquillity of mind; tho' at the same time
 "I was really oppressed, because I knew how
 "unsuitable such a place was for me."

S E C T. VIII.

ON the 22^d day of October, 1721, he
 arrived at Dresden, and relates in a
 letter to the Marchioness of Culmbach, that
 his first charge was to be counsellor of ap-
 peals; but having declined that office, a few
 weeks afterwards he was appointed counsellor
 of justice and court-counsellor in the Royal-
 Electoral-Administration.

In a letter to his uncle, the lord-lieutenant
 of Lower Lusatia, George Christopher de
 Burgsdorf, he laid open the distress of his
 mind, on account of the public office entered
 upon, and declares at last: that since God
 had

had established his heart under his distresses, so that he now could submit with less reluctance than heretofore, to this dangerous situation, he found an impulse to recommend himself to his prayers at the throne of grace, promising to be mindful of him in return, and that he would humbly implore the eternal love to endow him with power and courage, support him in the midst of the abyss of this world's misery, and when his warfare should cease, to bestow upon him the crown of righteousness.

He now took the firm resolution, thro' grace, to cleave stedfastly to *Jesus Christ*, the foundation of his hope, and to confess him by word and deed with such intrepidity, that the world might lose all hope of regaining him; also to continue with full purpose of heart, to preach the gospel, and to comfort and refresh himself in the conversation of the poor and simple children of God. About this time he wrote to his grandmother to this effect: "I now enter upon the administration, because my relations will have it so. This I may stile a call of obedience. I hope my late remonstrances will not be interpreted as proceeding from self-will and pride, but rather from weighty reasons. I doubt not, but God, who has brought me against my will to Dresden, will also bless me here. Yet after all I cannot

"cannot help concluding, according to my
"insight into his gracious designs, that I am
"most certainly appointed by him to be an
"instrument and fellow-labourer in his
"Philadelphian-church."*

S E C T. IX.

BEFORE the Count entered upon the
actual exercise of his office, he thought
himself obliged to examine with care and
attention the symbolical books of the Lu-
theran church contained in the so called *Con-*
cordia-book, to which the oath of religion
refers. He paid a visit to the vice-chancellor,
and begged a copy of the form of the oath,
and then implored our Saviour's direction,
by humble and earnest prayer, what he
should do in this affair. Having perused
the form of the oath, and consulted a friend
upon the occasion, he declared that he had
some scruples about it. For tho' he did not
desire to raise objections against the validity of
the symbolical books of the Lutheran church,
yet he found in them certain explications,
which to him were unintelligible. He there-
fore could not as yet take the oath pre-
scribed. But being unwilling to trust to his
own judgment, he desired time to receive the
needful

* Rev. iii. 7, 8.

needful advice and information of impartial divines and judicious friends.

This being done, he drew up a declaration in writing, in what sense he could take the oath of religion; which was administered to him accordingly.

In these circumstances, a thought occurred to him, whether it would not be better for him to go to Copenhagen, and accept a place at the Danish court; being nevertheless previously determined that he would do nothing against the will of God. He actually was going to set out for Copenhagen with this view, before he had perform'd his duty at Dresden, in order to engage himself with the Hereditary Prince, who was very dear to him; hoping thereby to satisfy the ambition of his relations, as well as his own conscience; but this journey was countermanded by his grand-mother.

S E C T. X.

BEFORE the end of this year, he took his seat in the administration. Of this event he apprized his beloved Professor Franke, and recommended himself to his prayers, who returned the following answer Jan. 19, 1722: "Your lordship's favour
" of Dec. 20, I did not receive 'till the
" 16th Inst. I congratulate your lordship on
" the

"the share you have taken in the administra-
 "tion, and assure you, that according to
 "your request, I will think of you in my
 "prayers, and recommend you to the re-
 "membrance of other children of God like-
 "wise, according to the formulary you have
 "been pleased to send me. Your letter
 "gave me great joy, and I am persuaded
 "that nothing can hurt you, whilst you re-
 "main in that situation of mind. Not to
 "confide in one's self, is the way to prayer,
 "and prayer is the way to confide in God.
 "Your lordship will have a real friend in
 "your uncle, the Privy-counsellor de Gers-
 "dorf; and I have that good opinion of the
 "Chancellor de Bünow, that he will act the
 "part of a father towards you: to the end
 "that the world may not find any reason to
 "blame your lordship's outward conduct."

S E C T. XI.

CONCERNING his residence at Dresden
 in general, he says in his Natural Re-
 flections: "I was now engaged at court; my
 "relations insisted upon it, and I could not
 "avoid it. What could I do? I would fain
 "preserve my precious treasure, well know-
 "ing that the friendship of the world is en-
 "mity with God; and therefore attacked
 "both high and low with a well-meant imper-
 "tinnence,

“ tinance, so that whenever I recollect my
 “ conduct, I must own, that the behaviour of
 “ the court and ministry, to whom my piety
 “ must have been very troublesome, is to this
 “ day respectable to me.”

He elsewhere relates, that from the very beginning of his acting in the administration, he wished earnestly, instead of other business, to be employed in preparing matters for dispatch to foreign courts. And when the chancellor assured him of his good intentions towards him, he abode by his resolution, and purposely neglected those functions, by which aspiring men distinguish themselves, in their departments; so that from the year 1722, to 1727, he scarce remembers to have done any thing, except now and then establishing a reconciliation between some few contending parties. The rest of his time he employed, on every occasion, in recommending the love of *Jesus Christ* to his colleagues, and other friends who would attend to him both clergy and laity, yea even Gichtelians and Separatists.

I will here insert his own account of his meetings: “ In Dresden only, I had liberty
 “ every Sunday, to keep public meetings at
 “ my own house. The oddity of it was,
 “ that though I was a preacher, and my
 “ heart lived entirely in the gospel, yet in
 “ obedience to my parents I must wear a
 “ sword,

“ sword, and attend the administration. I
 “ plainly told them before I went, that I
 “ foresaw this inconvenience, and should
 “ make a very singular appearance. The
 “ worthy superintendent at Dresden, Doctor
 “ Loefher, sympathized with me on account
 “ of the restraint I lay under, and did not
 “ throw any obstruction in my way.”

S E C T. XII.

AT Dresden the Count conversed with people of all denominations, of whom he could entertain the least hope, that they were concerned about their salvation, without any regard to their rank; for the words of our Saviour: “ the gospel is preached to the poor,” had made a deep impression on his mind: and those of the apostle: “ not many wise men after the flesh, not many mighty, not many noble are called,” were continually present with him. He did not withdraw himself from such as held erroneous opinions, if he could perceive in them an earnest desire of being saved. A great number of people, who had separated themselves from the communion of the church, and entertained strange notions, sought his acquaintance. He foresaw evidently, that by conversing with these, he should incur reproach and censure, but this did not deter

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him, because he found several serious persons among them, and hoped by gentle means to reclaim them from their errors; and he really succeeded so far, as to see many of them not only frequent his meetings, but return to the church, having buried their private opinions in oblivion, for the maintaining of which they would before have lost their lives. In short, it was as he writes :
 “ I fought as much as I could to bring together the children of God; this I dared to do notwithstanding a little reproach. Dr. Loesher, who knew me at Wittenberg, did not oppose me; for I was looked upon by him as a person endued with a sincere love to the word of God, and a zealous attachment to his service.”* S E C T.

* The Count's method of conversing with sectaries, was to treat them with patience, benevolence, and humility, and to allow them as much as possible; but when no concession could be granted, he stood firm and immovable; and yet maintained Christian love towards them, so that every word he spoke was sprinkled with the blood of *Jesus Christ*.

He says in another place: “ I used no dissimulation with these people, (for I did not want to draw them into a snare) but spoke with plainness, and yet not without some fear, lest I might be mistaken through prejudice, and afterwards some points might appear to be better supported by the scripture than I at first imagined. My concern was to depend simply and alone on my Saviour, that he would powerfully support and preserve me by his word, since my call brought me into those circumstances.”

S E C T. XIII.

THE letters which he wrote at that time, shew the state of his mind. Dec. 19, 1721, he wrote to Hennersdorf: "I bear
 " my present circumstances with patience,
 " because I know that I am but a guest in
 " this place, and a pilgrim in the world. I
 " am often unhappy, because I want com-
 " pany for spiritual edification; as I esteem
 " an interview with a child of God to be the
 " highest repast, which I may perhaps yet
 " taste of here. LORD *Jesus*! thou patient
 " bearer of our burdens, prepare me for thy
 " yoke; let me resemble thee, in behaving
 " under every trial with meekness and re-
 " signation."

S E C T. XIV.

HIS poems composed at this time, shew how his heart stood affected towards the LORD *Jesus Christ*.

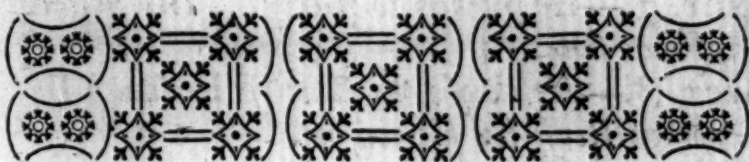
There are several of them inserted in the printed hymn-book of the congregation at Herrnhuth, of the year 1737, with some small alterations; for instance: *Holy bridegroom of my soul*—No. 225. In which he treats of the preservation of the heart in order to serve the heavenly bridegroom. Likewise No. 763.

to the same effect. Also: No. 415, *Bridegroom, Lamb of God*—which displays the true Christian, and his victory over the world. Farther: No. 788, *O! eternity*—composed at the request of the Countess Reufs, who was then dangerously ill.

The sum and substance of all these hymns appears to be this: that he rejoiced in the inexpressible love of *Jesus* towards sinners, devoted himself to him, and sighed after the everlasting communion with him; and a certain heroic spirit breathes throughout the whole, expressing his abhorrence of all vanities, and his joy in bearing the glorious reproach of *Christ*.†

† He twice revised the said hymn-book with its appendixes, and read the hymns both at love-feasts, and in conferences, upon which occasions the names of the authors thereof were mentioned. He used the same method before the publication of the large hymn-book printed in London 1753.





P A R T II.

C H A P. II.

Of the YEAR 1722.



C O N T E N T S.

SECT. 1.—*A short sketch of the state of the Lutheran church at that time.*

SECT. 2.—*The Count's thoughts upon a reformation therein.*

SECT. 3.—*He labours chiefly to establish a communion between the children of GOD.*

SECT. 4.—*He takes possession of his fortune.*

SECT. 5.—*He purchases Bertholdsdorf, and receives homage from his vassals there.*

SECT. 6.—*Mr. Rothe is appointed by him to be their minister.*

SECT. 7.—He intends to marry. His opinion of that state.

SECT. 8.—He chooses the Countess Erdmuth Dorothea Reufs for his consort.

SECT. 9.—They are married.

SECT. 10.—Some Protestant exiles from Moravia settle near Bertholdsdorf, and call the place Herrnhuth.

SECT. 11.—Their application to the Count for his protection, and his endeavours to assist them.

SECT. 12.—He recommends the new minister to his subjects.

SECT. 13.—His arrival at Dresden with his consort.

SECT. 14.—He prefers the reproach of Christ to the honours of the world.

SECT. 15.—Concerning the meetings he kept there on Sundays.

SECT. 16.—His return to Bertholdsdorf, and his joy at the sight of the first house built there for the exiles.

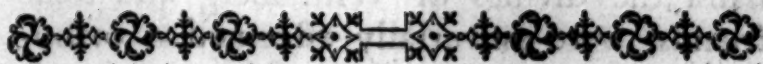
SECT. 17.—He proposes, upon the principles of Dr. Spener, to labour in conjunction with Mr. Rothe.

SECT. 18.—The Augustan-confession his system of doctrine.

SECT. 19.—His opinion of the power and authority of magistrates.

SECT. 20.—Some account of his correspondents, especially Cardinal de Noailles.

SECT.



S E C T. I.

TH E occurrences of the year 1722, were productive of many and great consequences. For now was planted the seed of a tree, the branches whereof have spread far and wide. I do not speak of temporal things, but of the furtherance of the kingdom of God, and the living knowledge of *Christ Jesus* our LORD.

In order to have a right conception of the Count's undertakings in spiritual matters, it is needful in this place, to premise the state of the Lutheran church at that time. I have already taken notice, that the two parties, who had carried on a long controversy, found themselves inclined to put an end to their disputes. But notwithstanding this, they both thought and also preached as before, so that in fact the two parties still existed. Nevertheless there was some difference between the present, and the former period. At that time the divines at Halle were greatly oppressed, for the accusations laid to their charge were such, and operated so strongly, that many strict edicts were published against them by authority in several places. On the other hand

hand the divines of Wittenberg and their friends, were universally esteemed as orthodox. But now the case was altered, for at this time many of the Hallish clergy bore the highest offices in the church, and had powerful patrons at different courts; several rescripts, reversing the former ones, were published. But our Count perceived clearly, that many of the advocates of the Hallish party, did by their *practice* shew that they loved those vanities of the world, which they condemned in *theory*; and among those of Wittenberg he found many, of whom he was persuaded, that they were sincerely attached to our Saviour and his doctrine, in word and deed.

This made him less partial than before. He did not cease to love and respect those that were sincere of the Hallish party, but he thought himself equally bound, to treat those of Wittenberg, who loved the LORD *Jesus Christ* and walked worthy of the gospel, upon a brotherly footing. And whenever he observed any one professing the doctrines of Halle, expressing a preferable respect for the divines of that seminary, and who at the same time was governed by the spirit of the world, he treated such with greater severity than others. This caused much discontent, and drew upon him in the following times, many enemies.

SECT.

S E C T. II.

IT was the fashion of those days to inveigh against the declension of religion. Many believed, that there was as much reason to wish for a reformation of manners and church-discipline, as to thank God for the restoration of the doctrine of the gospel, by the means of Dr. Luther. Dr. John Francis Buddeus's preface to John Amos Comenius's history of the Brethren, confirms this: but he was not the only one, for many other divines were of the same opinion.

Our Count was also of this mind, and owns, that the vehement desire of reforming did at that time affect him as well as other honest men. Being inclined to coincide in opinion with such respectable teachers, without any re-examination, it is easy to suppose, that he fell in with their sentiments, and made advances to some serious divines, upon the necessary reformation of the church.

But before he commenced a divine, he was convinced, that he had no call to spend his strength in effecting such a reformation as many of the clergy wished for. It was clear to him, that a more strict church-discipline would not answer the end proposed, being convinced, that people destitute of the love of *Christ*, would thereby be brought to adopt

adopt a form of Godliness, whilst they denied the power thereof, and that the true conversion of the heart would thereby be retarded.

He declared plainly, that with other divines he had wished for such a reformation 'till the year 1726; but that he had altered his opinion; for since that time he had not been intent upon reformation-ideas of religion and churches in *the whole*, but now looked upon such undertakings, on his part, to be entirely useless.

We can entertain the less doubt of this, as we are well assured, that he held it as a maxim, that a servant of *Christ* may bury his talent, and fall short in the main matter, if, instead of bringing souls to *Christ*, and keeping them in a Christian union, (as far as a man by grace may contribute towards it) he falls upon externals, and endeavours from thence to deduce the reformation of the church.

S E C T. III.

ALL this while his heart burnt with desire to serve the LORD *Jesus*, and to be useful to his neighbours.

“ I esteem it (are his words in a letter dated Jan. 12,) my proper call to win
“ souls for *Christ*, and to labour in his spiritual kingdom; all other things I look
“ upon

“ upon as either of little importance, or trials of my patience.”

The earnest desires, which many pious men uttered at their departure out of this world, and which they did not live to see fulfilled, were very weighty to him. But he firmly believed, that this was the time to go about the work in good earnest, and seek to effect what others had in vain wished for. And he was determined to venture himself and his all, in the cause of *Jesus Christ*, and that nothing in this world should hinder him from persevering therein.

If then the question be: What was properly the Count's intentions? I will briefly answer: In the first place he purposed to take care of the poor and distressed souls, that were seeking salvation in the blood of *Christ*, (who tasted death for every man) and especially to relieve and comfort all that were oppressed and persecuted.* He thought particularly on the fellowship of the children of God, and his view was to promote love and

* The Toleration-principles of the privy-counsellor Thomafius, and others, had indeed prevailed so far both at Protestant courts and universities, that persecutions on account of religion were no more encouraged. Nevertheless in certain places there occurred some circumstances, that favoured of the old leaven.

and unity among them, that were awakened and called unto his kingdom.†

S E C T. IV.

BEING now come to a determination to purchase an estate, in order to accomplish his design, he thought it proper to take possession

† In a discourse held May 12, 1745, he said: “When it is asserted of us, that we have concurred towards fulfilling the words of our Saviour, *Ye are all brethren*; and those of the Evangelist, *He died that the children of God that are scattered abroad, might be gathered together*, and preserved in one mind; and that we have contributed towards a cordial union and communion among them in all parts of the world; towards a tender connection of all the souls that love the Lamb of God; towards an agreement of sentiment among themselves, for the preservation of their hearts and the edification of their souls; towards placing the different states and offices in the kingdom of *Christ* in a proper light; and that we have even laboured to the obtaining these great ends: we acknowledge this to be the truth of the case.”

On Feb. 29, 1752, he made the following declaration: “My sincere intention at the beginning was, not to form a separation from the established religion, but to labour in connection with all the children of God; to help them according to their several circumstances, and then to be content with the apostolic wages, *viz.* the Saviour’s joy, and the brethren’s and sisters’ love.” Thus was his labour exerted in the kingdom of God according to our Saviour’s own mind as expressed, in John xvii.

possession of his inheritance. He had no part thereof 'till he was sixteen years old, and the interest from the year 1700, had increased the capital. The Vice-chancellor Ritter, who was his trustee in temporal affairs, made a liquidation both of the principal and interest money, and also of the rents due to him from several estates. But upon inquiry the Count met with difficulties in recovering his whole property, and was given to understand, that it was out of character for him, as a disciple of *Christ*, to concern himself about money, or to go to law for worldly possessions. To this he made no objection; and relinquished what was not to be obtained without trouble. He contented himself with the residue, and thus avoided all strife.

As his mother shewed much dissatisfaction at his conduct in this affair, he answered among other things: "My aim is to follow the LORD *Jesus Christ*, and faithfully to tread in his steps, and I look upon every thing else, in comparison of him as dung and dross. Tho' I do not attend to my temporal concerns as much as perhaps I ought, and consequently may easily err in that case; yet I am persuaded that my faithful Saviour, who knows the inmost recesses of my heart, will not impute this as sin to me, but turn even my faults in

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" this

“ this respect to my good. And if I must
“ speak of temporal things, I cannot but ac-
“ knowledge that his providential care over
“ me has been so remarkable, that I have
“ received much more out of his bountiful
“ hand, than I expected before my travels,
“ and that without the least difficulty, or any
“ thing which might have fixed an evil ap-
“ pearance upon my religion. God has hi-
“ therto so governed and directed my course,
“ that even those who now speak of me as of
“ an evil-doer, must in the end own the finger
“ of God therein, and praise him who has
“ comforted me, and given me courage to
“ take up my cross and follow *Christ*, for if
“ any man’s ways are pleasing unto the LORD,
“ he makes his enemies to be at peace with
“ him.”—He declares farther, that with re-
gard to worldly possessions, he acted dis-
interestedly, and desired nothing; neither
would he be persuaded to do any thing that
might wound his conscience, tho’ all the laws
in the world were on his side.

S E C T. V.

HE then completed the purchase of the
estate of Bertholdsdorf, where he had
already begun to build a dwelling house.
Upon his return from Dresden, he received
the usual homage from his vassals at Ber-
tholdsdorf,

rholdsdorf, May 19, 1722. On this occasion he ordered a hymn, that he had made, to be sung, in which are the following lines:

- "Thy ever watchful care and tender love
 "Which I, thy feeble child, each moment prove,
 "Is my encouragement this charge to bear,
 "Which tho' not great, would else excite my fear.
 "The talents which on me thou hast bestow'd
 "Exerted be for those dear peoples good.
 "May I to teach and govern well ne'er cease,
 "And thus thy church receive a rich increase.
 "Thy all-sufficient aid for this afford,
 "In thy ways lead us, not our own, O LORD.
 "And when at last we shall before thee stand,
 "May none his portion miss in th' heav'nly land."

The following inscription he ordered to be written in golden characters over the door of his house, which he called Bethel;

- "We lodge as pilgrims here, our time's not long;
 "Therefore this house is neither fine nor strong.

"Turn ye to the strong hold ye prisoners of
 "hope! Zech. ix. 12.

- "That's right! for us in heaven a building
 stands
 "Eternal form'd by GOD, not made with
 "hands. 2. Cor. v. 1, 2."

S E C T. VI.

SOON after the purchase of Bertholdsdorf, the rectory of that parish became vacant. The Count gave this living to Mr. John Andrew Rothe,* a candidate for the ministry, with whom his acquaintance commenced in 1721, at Hennerdorf, and whom he had in faith designed to make his fellow-labourer in that place. In his Natural Reflections he says, that he never saw his equal. But before he appointed him to this office, he heard him preach at Dresden, and also invited others to do the same, in order to give their opinion concerning him; "for (said he) to call a person to the ministry, is a matter of great consequence, and deserves mature consideration." The instructions he gave him on this occasion contain the following words: "Go into the vineyard of the LORD! where he calls you to be a labourer in his harvest. Go in his name,

* This remarkable man had studied at Leipzig, but having a conscientious scruple about soliciting for a living, he was neglected many years, tho' he possessed extraordinary gifts. In Goerlitz he had preached in the Trinity church for some years, with applause and to a blessed effect. At this time he was tutor to the children of Baron Schweinitz at Leube.

" name, and preach the glad tidings of
 " salvation. Feed the flock of *Christ*, and
 " attend both to his sheep and lambs. Preach
 " unto the righteous, that they are highly
 " favoured. Make an even path to the glory
 " of your God. Call aloud and spare not!
 " Exhibit the Lamb of God to your hearers,
 " and direct them to him! you believe, and
 " therefore speak! and if you meet with tri-
 " bulation for *Christ's* sake, know that your
 " comfort in him will be great. In me you
 " shall find rather a faithful helper and bro-
 " ther than a mere patron who only confers
 " a benefice. I, tho' poor and weak in my-
 " self, will assist you in the power of *Jesus*
 " *Christ*, to fight your way through all op-
 " position. Go forth in his strength and
 " make a lovely habitation of God through
 " the Spirit out of a wilderness. Ap-
 " prove yourself in all things as a faithful
 " pastor, and when the great shepherd shall
 " appear, you shall receive a never-fading
 " crown.—May the ever-blessed Trinity
 " assist you! Be careful that you may deliver
 " up your charge with joy, before the judg-
 " ment seat of *Christ*, in the mean time assist
 " me to labour for the LORD, as I promise
 " by the grace of God, to use all diligence
 " to help you. Bertholdsdorf, May, 19,
 " 1722."

Mr.

Mr. Rothe accepted this call, and was ordained at Leipsic accordingly.

SECT. VII.

THE Count having now regulated his domestic affairs in Upper Lusatia, began to think of altering his condition; but before he fixed his choice, he entered into a serious meditation on the married state. There were at that time too many people who entertained very contemptible ideas of marriage, and impudently asserted that it was of an impure nature, and inconsistent with a child of God. For this reason he was determined to proceed with sure steps, and on solid ground, in this affair. He received clear information, both from the old and new testament, and then addressed himself to the LORD *Jesus Christ*, his best friend, in whom he confided, and implored his gracious direction. He also consulted several as well by conversation as writing, whom he looked upon to be children of God, and qualified by experience to advise him.*

In

* At the Brethrens synod at Barby, 1750, he declared that he never would have entered into that state, if he had not been assured by his intimate friends, and especially Mr. de Bonin, that he could conduct himself therein in a holy manner. It was made clear to him in what way this could be done,

In a letter to his mother of May 9, 1722, he writes: "I do not consider the married state in a superficial view, but as a very important affair, on which the happiness or misery of life depends." He declares, that upon mature reflection, he would rather continue single, if he could follow his own inclination; but having observed that many people, who had declined a clear call to enter into that state, had thereby involved themselves in perplexities and dangers; he was come to a full determination, with a divine conviction, to marry.†

S E C T. VIII.

HIS next step was to make choice of a person suitable to the call which he believed he had received from God.

In a letter to his grand-mother are these declarations: "I protest, that I never will marry according to the spirit of the world, nor choose a person, that in the least conforms to its ways." —

Mean

viz. in Jesus Christ. "I have found (said he) that since this state is instituted and commanded of God, it must be reduced to certain principles, prescribed and made by him; and upon this foundation I ventured."

† His poem on the marriage of Mr. Franke, jun. at Halle, confirms these sentiments.

Mean while he hoped that Countess Erdmuth Dorothea Reufs, sister to Count Reufs, would be the person allotted for him. Having consulted the Countess Reufs, mother to Countess Erdmuth, as well as his own mother and grand-mother, he wrote to the last, June 25, 1722, to this effect: "I foresee many difficulties in this case; as I am but a poor acquisition for any person, and the dear Countess Erdmuth must not only enter upon a life of self-denial with me, but also co-operate with me in my principal design, viz. To assist in gaining souls for *Christ*, under shame and reproach, if she will be of any service to me."

S E C T. IX.

WITH these sentiments he arrived at Eberldorf, and on August 16, was betrothed to the Countess Erdmuth Dorothea, and on Sept. 7, joined in holy matrimony by the court chaplain Schubert, in the presence of many of the nearest relations of the noble families of Reufs, Solm, and Castell.

The hymns composed by him on this occasion, clearly evince, that he looked upon the marriage of the children of God, as a representation of *Christ* and his church.*

Upon

* On the day that he was betrothed to his consort, he made the hymn, No. 847, which is inserted in

Upon this foundation (see Eph. v. 23.) he grounded his own, as well as his consort's future conduct.†

He had previously declared to her his whole mind, with his usual frankness, and they were entirely agreed upon their future course. He assured her that he would not live to himself, but to God in *Christ*, for the good of his neighbours; that he abhorred the vanities of the world; that if our Saviour would employ him, he was disposed to take his staff in his hand, and go among the Heathen to preach the gospel to them; that he would not study to please men, but bear the reproaches of *Christ* with becoming fortitude.

And the Herrnhuth hymn book. On the day of his espousals he made that, No. xxii, which is printed among his poems, the conclusion of which is:

"Thus while here, O! let us ever

"Be found in thee, without thee never!

"Thou'lt lov'd us with eternal love;

"Thou hast woo'd us and allured,

"Yea out of love ev'n death endured;

"Who else can thus his kindness prove?

"O! love, we do love thee

"Tho' our love's properly

"But an image

"Of th' endless love

"Wherewith above

"Thou wilt regale thy church, thy dove.

† He never altered his opinion upon this point; but became by experience more clear and confirmed in it.

And in order to be disengaged from all worldly incumbrances, he settled his whole fortune upon his consort before their marriage.†

S E C T. X.

BEFORE he set out from Dresden for Eberldorf, he was informed of the arrival of some Moravian exiles in Lusatia. I will not here repeat what David Crantz relates page 117, in his history of the Brethren. But I cannot omit mentioning the occasion thereof, by means of one Christian David. This man born in Senfleben in Moravia was an extraordinary person, whose memory is very dear to me. Being concerned for salvation when but eight years old, he sought rest for his soul, and according to the advice given by those whom he consulted, did all in his power to obtain it, but in vain. At the age of maturity, he travelled abroad as a journeyman carpenter, and arrived at Goerlitz, where he heard the thing named which his soul hungered after. There

† His estates remained nevertheless vested in his own person, 'till Dec. 1732, when they were legally conveyed to his consort. His journey to the Heathen was protracted by various circumstances; but did however take place in the years 1739 and 1741, of which more in the sequel.

There he began to read the scriptures diligently, and became a lively witness of the grace of our LORD *Jesus Christ*. At Friedersdorf in Upper Lusatia, a seat of Baron de Schweinitz, he formed his first acquaintance with our Count, to whom he related the oppressed circumstances of the Brethren in Moravia. Perceiving the Count's zeal for the cause of GOD, and his readiness to succour those who suffered for conscience sake, he returned to Moravia, and told his friends, that probably they would find an asylum in the territory of this lord. For he knew very well, that they purposed, if possible, to emigrate to some place where they could serve GOD according to their consciences, and in obedience to the truth, which by his grace they had received. The Brethren in Moravia were glad of this news, for they had entertained thoughts of going to Hungary or Transilvania, but were still undetermined. But now the two brothers Austin and James Neisser set out immediately, with their wives and children in company with Christian David to Upper Lusatia.

S E C T. XI.

ON June 17, 1722, these exiles fell'd the first tree for building a house for themselves. Mr. Rothe, who visited the Count at

at Ebersdorf, gave him information hereof; and at the same time presented a written petition from them, in which they expressed themselves thus: "We are much concerned
"lest we should prove burdensome to you
"by this undertaking. We beseech your
"lordship to take us under your protection,
"and grant unto us poor, oppressed, and
"simple people, your kind assistance. We
"will pray the Almighty God to bless you
"in return. We doubt not of your favour,
"and recommend you to his preservation.
"We remain your lordship's most obedient
"servants, Christian David, Austin Neisser,
"and James Neisser."

The Count intended at first to take a lease of Koeßtritz near Reichenfeld, and to establish the exiles there; and to make a settlement below Ebersdorf, instead of that which has since produced Herrnhuth, which he intended to call *Lowly*. But upon mature consideration, he resolved at last, for various reasons, to place them on his own lands in Upper Lusatia, and he appropriated one whole year's revenue, of the estate of Bertholdsdorf, to this purpose.*

S E C T.

* These people lived however in great poverty; and neither they, nor those that followed them, came hither with the least prospect of temporal emoluments.

S E C T. XII.

ON August 30 Mr. Rothe was inducted into his cure, by the Rev. Mr. Schæfer of Goerlitz; the Count made a poem on his Birth-day, which begins with:

*The knowledge which of highest worth we prove
Th' experience is of Christ's redeeming love, &c.*

From Eberldorf the Count wrote, Aug. 12, to his dear subjects at Bertholdsdorf, as follows: "I hope you will receive Mr. Rothe as from the hand of the living God. Obey this teacher and follow him; for he watches over your souls as one that must give account to God, that he may perform his office with joy and not with grief, for that would be no benefit to you. May the LORD accompany him with his blessing, so that he may fully declare the truth in his name. And ye beloved strangers and pilgrims, (meaning the exiles) whom the eternal God has brought out of a far country, happy are ye in believing; for all his promises will be yea and amen in *Christ*, to the praise of God through us. Set a good example to the inhabitants, both of your faith and good works, with unremitting zeal and love. Be ye a salt among my people! Salt is good as long as it retains its flavour. Attend dear subjects! Let not these strangers out-run you, lest the

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“ food prepared for your souls, be their portion alone. Come let us all together draw near to our Saviour, and entirely devote ourselves to him.—He will keep his covenant with us eternally. Concerning you he has thoughts of peace and not of evil. Yea! our Saviour will give strength unto his people, and bless them with peace. Amen: hallelujah.”

S E C T. XIII.

PREPARATIONS were in the meanwhile made at Dresden for the reception of the Count and Countess, by his grand-mother. Baron Watteville also arrived at the same time, and had the pleasure to accompany his old friend and his consort into their habitation there.

Tho' the Count was now in Dresden, yet he ordered matters from the beginning in such a manner, that he could now and then reside in Upper Lusatia. He met with no opposition at Dresden, and his colleagues endeavoured to make his station at court, if not agreeable, at least bearable to him. But having the words, *the friendship of this world is enmity with God*, continually in his mind, he would not deviate in the least degree from the conviction of his conscience. Among other things, he was advised by
some

some, when invited to the usual diversions at court, not to refuse to go, lest he should thereby incur his majesty's displeasure. This advice was enforced with the best reasons that his friends could give, but he positively declared, that he never could nor would be a party in such amusements. He would rejoice to be excused, if not, he committed the consequences to God. In this determination he continued with firmness.

S E C T. XIV.

THE solicitations of his friends, who wished his preferment, caused him much anxiety. He wrote to them and declined their proposals, especially when he was informed there was a scheme on foot to make him one of the lords of the bed-chamber. He told them that he was altogether unqualified for such an office, which required a person well acquainted with the world, which he was not. But he desired to approve himself a child of God and a Christian indeed, and as such he could have no relish for court diversions, and the splendid but miserable glory of this transitory world."

Though he avoided all companies, where sin and vanity reigned, yet without any ceremony he conversed with every one in whom he found the smallest spark of grace,

or the least desire after it. He frequently declared, that he looked upon that spirit of vain glory which too often appears in people on account of their high rank (and which could never be allowed of by God, but is the offspring of the natural pride of man, propagated from parents to children*) as nothing, yea, as dung and dross in comparison of reproach for the sake of *Christ*: likewise, that he esteemed every man to be
by

* He entertained a deep respect for the office of magistrates, as of divine institution: what he means therefore in this place may be gathered from the following lines extracted from a poem written on his aunt's birth-day:

“As Christians we of small importance deem
 “What great appears in the vain world's esteem.
 “We boast nor titles nor high rank on earth;
 “They're things too mean for those of heav'nly
 “birth.
 “The mind of *Christ*, our lowly king, we prize,
 “To him we look and all ambition dies.
 “Yet does not this with orders interfere,
 “Which for the gen'ral good appointed are.
 “How does a Christian act, of pow'r possess?
 “In word and deed his humble mind's exprest.
 “Whatever office he is call'd to bear,
 “The welfare of the state is all his care:
 “He neither wealth nor honours seeks to gain,
 “But a clear conscience studies to maintain.
 “And in his station from *Christ*'s death receives
 “Constant supplies of grace whereby he lives:
 “Thus o'er the world thro' faith his conquests rise,
 “And all his heart is where his treasure lies.”

by nature as good as himself, and could see no reason why a child of God, though in the greatest poverty, should be denied free access to him, or even occasionally to sit down at his table. Such humbling assertions as these were very mortifying to many of those with whom he conversed, who did not spare him in their turn. He had therefore much to suffer on this account, and knew that he had given sufficient reason of offence to such persons;† but his own mind was composed, and he wrote at that time to a friend thus: "God has taken notice of the tears I shed in my way to Dresden, and has not ceased, since I have been here, to favour me with a sense of his love, and to turn my reproach into a blessing. To him be thanks and glory!"

S E C T. XV.

THE meetings which he kept in his house on Sundays, continued from three 'till seven o'clock. They were properly friendly and edifying conversations. A chapter was read out of the new testament; some ques-

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tions

† When, after some years, his Majesty, Frederic William, King of Prussia asked him: "What is the reason, my lord! that the world is so angry with you?" He answered: "I have deserved it, they do me no wrong; they pay me in my own coin."

tions were proposed and answered; and a prayer with a Lutheran hymn concluded the whole.—He writes thus concerning them: “We are happy in the LORD, and conduct ourselves with the openness and simplicity of little children. Those that are disposed to be instructed, we attend to with all patience, and hope by a good example to gain them for our Saviour.”

But besides the meeting of these friends on Sundays, there was a nearer acquaintance contracted by degrees amongst them, and whoever wanted spiritual advice, was admitted to consult him. His consort likewise assisted, and comforted those of her own sex that applied to her in their distress. And since God crowned his labour with success, the work increased daily; and he was resolved to spend his strength with joy in his service.

S E C T. XVI.

TOWARDS the end of Dec. 1722, he went with his lady to visit his estates in Lusatia. Coming from Strahwalde a hamlet bordering on Bertholdsdorf, a house built near the road in the wood presented itself to his view. Being told that this was erected on his land for the Moravian exiles, he went into it rejoicing, welcomed them

them in a hearty manner, and falling upon his knees with them, thanked our Saviour, and blessed the place with an affected and warm heart. He prayed God to keep his hand over this dwelling, encouraged the inhabitants, and assured them of the grace and faithfulness of God. Mr. Heitz had already consecrated the house, by holding a discourse on Isa. lxii. 6, 7. and also encouraged these first builders of Herrnhuth when their faith grew weak.*

SECT.

* Mr. Rothe had requested of him this service, in a letter from Leube, June 8, which deserves to be inserted: "Hereby two Brethren out of Moravia present themselves before you, and hope God will prepare them a dwelling-place in Bertholdsdorf. I beg that you will refresh the hearts of these poor strangers in the best manner you can, who like Abraham, through faith in the living God, have left their country and their friends, with their staff in their hand. Supposing difficulties should arise in providing for them, I beg you not to say much upon this head, but to direct them to the living God.—I hope I need say no more than that they are *strangers*, who have forsaken their *all* for *Christ's* sake, and will be satisfied if they can but earn a bare subsistence. I am persuaded Mr. Heitz will do all in his power. Perhaps I may soon wait on your lordship; and then I will farther recommend their case:" which also came to pass.

S E C T. XVII.

THE Count's chief concern now was, that all his subjects might learn to know the LORD *Jefus Christ*. He rejoiced to see a rector of the church at Bertholdsdorf, who preached with a blessing. Then the prophetic words which Mr. Schæfer uttered at the induction of Mr. Rothe, viz. "God will light a candle upon this hill, that shall cast a light all over the land, of this I am divinely assured," began already to be fulfilled. Our Count rejoiced at it, and would fain contribute something towards the furtherance and increase of this blessing. Dr. Spener's idea concerning planting small churches within a greater, did, as it were, grow up with him; and this he would now put in practice. "The spirit of Spener" just mentioned, (he acknowledges) "was the first occasion of the new work, or the so called *CEconomies in Upper Lusatia*.* To this plan

* I think it highly proper to give an extract in this place, out of Dr. Spener's writings, to which the Count refers in the above quotations.

In the third part of his *Theological Disquisitions*, Dr. Spener writes: "I have often considered in what manner I might more effectually further the cause of God. At last it has occurred to me, that in the present corrupt state of the church, when we can scarce preserve order, or do any

“ plan my grand-mother, my aunt at Hen-
 “ nerldorf, myself and my consort, the Rev.
 “ Mr. Schwedler, and other clergymen have
 “ strictly adhered. I have continued in the
 “ same these ten years, and did not dissem-
 “ ble it even at Wittenberg, having been
 “ educated in principles agreeable thereto in
 “ my own family, as was also my wife in
 “ her’s.”

He

“ thing towards the conversion of the wicked part
 “ of men, or towards their observance of religious
 “ duties; we should rather attend to those who have
 “ been influenced by grace, and study to promote
 “ their increase in the knowledge of the truth. And
 “ since we cannot change the external corrupt body
 “ in the whole, but must commend it to God, we
 “ should endeavour to collect together the good
 “ (awaken’d) souls by degrees, and form a small
 “ church within a great one.”—He elsewhere
 “ says: “ If this method is followed, and a minister
 “ selects the well-inclined souls out of the several
 “ degenerate churches, without making a danger-
 “ ous division,—he will soon find that such people
 “ will in a short time become true Christians and a
 “ leaven, who by their godly walk and example,
 “ and by their brotherly exhortations, may prove
 “ an edification to others, and by that means facili-
 “ tate the work of the minister without incroaching
 “ upon his office. Others will be stirred up by de-
 “ grees, to conceive a love for vital religion, and to
 “ acknowledge the light which shines so clearly in the
 “ real professors of it; especially if those who have
 “ made a good beginning continue in love, so as to
 “ stand united in one spirit; then their example
 “ will undoubtedly have the greater effect. 16

He agreed with Mr. Rothe to be his helper in the work, and entered upon it with courage. In a letter to a learned divine, he explains himself in this manner: "As to my
"talent, it has been from my infancy dedi-
"cated to God, for the preaching of the
"gospel. I therefore cannot see why the
"office of a candidate for the ministry, a
"catechist, or an unordained teacher, should
"not be allowed me; and why I should
"not rather be encouraged than hinder-
"ed, especially as my endeavours have
"hitherto been crowned with success from
"above. I hope by the grace of God so
"to
"there be any thing that damps a good resolution,
"besides the almost universal profligacy of profes-
"sors, it is undoubtedly the want of such examples,
"by which others may be excited to imitation." At
"least such patterns are so few, that their influence
"cannot be very considerable. But I trust in God,
"if we proceed every one in his place, upon this
"plan, we shall see some good done, and that a small
"beginning will produce a great increase. We may
"look upon these little attempts as an earnest of a
"more general revival, which we can scarce hope
"for in the present state of things. Let us not grow
"fainthearted, and the Lord will give us much
"success. But before all things, let us with in-
"cessant prayers and sighs, in deepest humiliation
"recommend unto him his own work, the sanctify-
"ing of his holy name, the spreading of his king-
"dom among men, and the execution of his will,
"and then we can have no doubt of his shewing us
"his power and glory."

“to conduct myself, as neither to be a schismatic, nor bring reproach upon the religion in which I was bred, but rather to assist it, and in my small degree to contribute a part, tho’ ever so insignificant, towards building the tabernacle of God.”

S E C T. XVIII.

OUR Count having these fundamental principles of Dr. Spener in view, presupposed at the same time, that the gospel truths, maintained by Dr. Luther, as contained in the old and new testament, and declared in the Augsburg-confession, must be unweariedly pressed home to the heart. For this end he called Mr. Rothe to his office, and for this purpose he was preparing himself with great earnestness.

But when I speak of the evangelical doctrine, I would not be understood to mean non-essential points and controversial questions, which are now so much debated in the theological schools; for since these are rather an hinderance than a furtherance in the way of salvation to simple upright persons, as experience testifies, therefore did the Count rather study to keep the sincere souls in happy ignorance of those things.

With all his heart he embraced every point of divinity which is necessary to salvation;

tion; and continued to the last invariably attached to the evangelical doctrine which an honest Lutheran will maintain, by the grace of God, at the risque of his life :* and he sought continually to inforce the same upon others.

S E C T. XIX.

THO' worldly affairs were not the object of the Count's inclination, yet he could not avoid the office of a magistrate at Bertholdsdorf. He writes: "It is true, that as

" long
 * In a certain place the Count writes: "I declare
 " before our Saviour, whom I have willingly and
 " sincerely served these forty years, that I have
 " been from my youth up a sincere follower of Lu-
 " ther, in all those things that distinguish him as
 " a reformer, and wherein learned controversies
 " are not concerned." He elsewhere adds; "I
 " esteem the genuine Lutheran system to be the best
 " and most complete extant. I look upon the small
 " catechism and the collection of hymns with it, as
 " comprehended by every man of plain under-
 " standing, to be the Lutheran faith, and this I
 " maintain is the best and most perfect that can be
 " found in Christendom."

Farther. In the Büdingen-collection he says:
 "In those points of religion which constitute a
 " Lutheran, who without a learned education only
 " knows what is necessary to salvation, I am quite
 " established. When magistrates, ministers, and
 " people, in town and country, agree to lay the
 " Lutheran common prayer and the Augsbург-con-

“long as I acted in the capacity of a Magistrate, I maintained the office towards all men with punctuality, mildness, and indisputable authority.” His manner of thinking was this: he considered in what method God rules the world, and learned from him how to govern, whether in a large or contracted sphere of action. This he esteemed the surest method of governing well. To proceed according to the letter and rigour of

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“fession of faith, as a foundation, and preserve at the same time those clear scripture-texts, which in all Christian denominations have the same meaning, and which every Turk, Jew, or Gentile, who reads them, must understand in the same sense; then they can altogether be saved: they may indeed lack some apostolic grace and glory, and yet not offend in the least, either in doctrine, practice, or discipline.”

I will add one thing more out of the Apologetic Writing. To the question: “Do you then deny that the excellency of the divine doctrines of faith in themselves, gives worth and pre-eminence to one religion before another, as you are charged?” He answered: “I am so far from denying this, that I myself introduced the Augsburg-confession, and the Lutheran doctrinal principles, at a time when no Moravian brother ever thought of them. And it is well known that I hold even the least truth to be invaluable.” In the year 1735 he wrote as follows: “The doctrines of the Lutherans, Calvinists, and Roman Catholics are so very different, that it is impossible at the same time to embrace or reject them all. *And I believe that the evangelical Lutheran doctrine is preferable to any other.*”

the law, and then to pronounce sentence without any discretionary power, appeared to him more agreeable to human policy than to divine wisdom. It was his inclination and practice to have patience with offenders, as long as they did not seduce others, and when it was necessary to inflict punishment upon them, to do it with a view to the benefit of their souls. As to religion he did not believe that magistrates had any power to controul men's consciences. It is God's prerogative to be king of the soul. When restraint is made use of in these matters, it produces nothing but evil and abominable hypocrisy.*

S E C T. XX.

HIS correspondence grew much more extensive in the year 1722. He was often constrained by love to inquire after his friends, in order to share in their joys or troubles. It was very agreeable to him to be fully informed of the true state of their souls, to the end that he might remember them in his prayers to God. Out of the few letters he wrote to Cardinal de Noailles, I will extract what he says himself upon this head.

* In his Theological Considerations he treats properly and circumstantially of the office of Magistrates.

head. He therein declared with great boldness, that he took the scriptures to be his only foundation of faith and practice, which not only discover the corruption of human nature, but also its cure. He believed the divine truths of the bible, and esteemed them as the only rule of his life. His mind is fully exprest in those texts: *Except ye be born again, ye cannot enter into the kingdom of heaven. Whosoever he be of you, that forsaketh not all that he hath, he cannot be my disciple. My sheep hear my voice and follow me. Moses esteemed the reproach of Christ, greater riches than the treasures of Egypt. Ye are bought with a price, therefore glorify GOD in your body and your spirit, which are GOD's. Know ye not that your bodies are temples of the Holy Ghost?* Upon these principles he renounced the lusts and vanities of this transitory world. The cardinal's answers gave him occasion to testify of the new heart, and that by the grace of our LORD *Jesus Christ*, we are changed into other men than what we are by nature.

In a letter dated April 18, 1722, he mentions: " I am just come from visiting the
 " sick. Such interviews with persons in af-
 " fliction are very beneficial to me, and I
 " pray my heavenly father to prepare me
 " also, even through sufferings and tribula-
 " tions, (if he sees best) for another world.
 " I am young, but I might be grey with care
 F 2 " and

“and sorrow, because I find my soul, tho’
“a bride of *Christ*, detained in this world
“amidst so many dangers, to which I am
“exposed from the natural corruption both
“of the flesh and spirit. God (I trust) will
“give me grace to withstand sin, even tho’
“it should cost me my life.”

We may easily imagine, that the cardinal had not given up his endeavours to reconcile him to his own church. To this attempt our Count answers plainly, and concludes with these words: “We will henceforth resolve
“not to treat of any other subject than the
“bridegroom of our souls.”

His poems composed this year, most of which have been already mentioned, are a recapitulation of the contents of his letters to Cardinal de Noailles; and therefore I omit saying any thing farther about them.





PART II.

CHAP. III.

Of the YEAR 1723.



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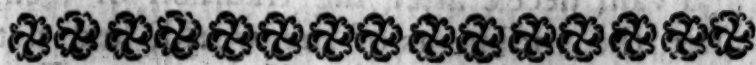
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SECT.



S E C T. I.

IT is not without propriety that I begin this year with the relation of our Count's entering into a cordial connection with some men, whom the hand of God had brought to him. Mr. Rothe, pastor of Bertholdsdorf, a man of incomparable gifts, excellent theological learning, pathetic delivery, zealous and successful in preaching the gospel, was the first who gave him the right hand of fellowship in the service of the LORD. He brought the Count into a nearer acquaintance with the above-mentioned Mr. Schæfer of Goerlitz, who as a faithful servant of *Jesus Christ*, had suffered much reproach for his sake, and was at the same time Mr. Rothe's intimate friend. The Count and he made a covenant, that "they (to use his own words) would in fellowship, under the protection of *Jesus*, "build the walls of Zion for eternity." To this association Baron Frederic Watteville also belonged; with whom he had already at Halle entered into a covenant, grounded on the love of *Jesus*, which had been renewed and continued ever since. This nobleman was happily emerged out of a gulph of misery, into
which

which he had fallen by means of philosophy and vain deceit after the tradition of men, after the rudiments of the world, and not after *Christ*, (Col. ii. 8.) He came to Bertholdsdorf in the year 1722, and devoted himself to our Saviour with his whole heart.*

S E C T. II.

THERE is a poem still extant in print, which the Count composed upon this occasion; whereby it plainly appears, that this small beginning was of the utmost consequence to him. This little society commenced *before* the arrival of the Brethren out of Moravia May 12, 1724, of whom more hereafter. Consequently the Count did not derive a right to form such religious societies or associations, to the glory of our Saviour, and the edification of mankind, from the constitution and rites of the Moravian church, (for at that time he knew very little, if any thing at all of them) but from the spiritual priesthood, which he claimed in common with all other true Christians.

In his Natural Reflections he affirms that he never derived his and the Brethrens
power

* These were the *Four United Brethren*, whose account in manuscript commences with this year and ends in 1727.

power of acting for the salvation of souls, from the rites and privileges of the Moravian church, but from a spiritual authority, which *Christ* himself has given to us, as an holy priesthood, (1 Pet. ii. 5.) to form such societies as tend to our mutual edification.

S E C T. III.

THE views of this little company are set forth in the account of the Four United Brethren as follows: Their first care was that the gospel might be published with all simplicity and plainness of language, without any fear of man, and in full confidence of the blessing of God in rendering their labours successful. The bare conviction of their hearers with regard to the truth of the doctrine delivered, did not satisfy them, but they were chiefly concerned to speak the word with the demonstration of the spirit and power of God to the heart.

It was the count's principal aim, that they should not dwell upon non-essentials, but only on such points as conduce to the real benefit of souls. In the next place they also agreed not to lose any opportunity of testifying, in other places, of *Jesus* the only way of life. Whenever any of them took a journey, it was chiefly with a view of promoting the spiritual interest of mankind. And

And since an acquaintance had commenced with many persons, of high as well as low rank, not only in Germany but also in Holland, France, England, Denmark, Sweden, Switzerland, &c. which was continually increasing, they resolved by means of an epistolary correspondence to make known the mind of *Christ* as contained in the scriptures. Tho' this task was both expensive and laborious, yet in the issue it turned to a blessed account. In this service the Count was indefatigable. Their next step was to select useful pieces of instruction, and to have them printed in the cheapest manner for the benefit of the poor. They did not confine themselves within the sphere of their own denomination, but were desirous to spread a blessing among others likewise. The Count thought himself bound to take an especial care of the exiles, that were settled on his territory; and the more so, as many emigrants have been observed to receive more harm than good for their souls, by leaving their own country, for want of proper instruction. They also consulted about the best method of educating children, according to the mind of *Christ*, and of erecting proper buildings for their oeconomies. The Count thought somewhat different from the others on this point, but condescended to embrace the scheme of his friends, (who were very positive

positive in the matter,) and took actual share in the execution thereof; which will be mentioned in its proper place.

S E C T. IV.

IN order to accomplish their laudable intentions these United Brethren found it needful frequently to confer together. When they met for these purposes it was no otherwise than if they thought aloud, that is, they spoke out all their sentiments with the utmost freedom. These deliberations obtained the appellation of conferences, and have continued among the Brethren ever since.

Their design in these meetings was that they might not only be united in one mind among themselves, but also speak the same thing to others. Truth was their object and they wished to be well established therein. To this end, not only the arguments in favour of every proposition were alledged, but also any objection was allowed to be produced in order to examine their strength.

Others, who afterwards were admitted to these conferences, could not see the use or necessity of these reasonings, and were startled at the spirit of disputation which therein prevailed. Our Count himself, when objections were carried to such lengths that he was apprehensive they would prove prejudicial to the

the truth, grew very anxious, and could not refrain from tears on this account. He frequently retired from his company, and prostrated himself before the feet of *Jesus Christ*, and renewed the covenant he had made with him, which was to abide by the word of his cross, though deserted by all mankind.

In the mean time, he did not judge it expedient to interrupt the course of these conferences, but rather to continue them with patience in hope that they might still answer the end desired. He would have been glad if minutes had been taken of those subjects treated of, which tended to the furtherance of Christian knowledge, and proved beneficial to the soul. But this was omitted, lest their freedom of speech, (from which he promised himself and really obtained great benefit, notwithstanding some disagreeable circumstances connected with it) should thereby be restrained.

S E C T. V.

THE regular members of this conference had not the same gifts, but differed greatly in that respect.

Mr. Shæfer was of a very free and lively disposition; in all his actions unaffected, and could not bear any thing that looked like dissimulation. His expressions were of course plain

plain and to the point. In short, his external behaviour corresponded with the sentiments of his heart. He was not easily discouraged by the appearance of danger from any attempt in the service of *Christ* for the good of others, and had a great measure of spiritual discernment. Mr. Rothe was a learned man, and well versed in the scriptures. He possessed a deep and extensive penetration, and at the same time, a great clearness in his discourses. These were formed with the utmost regularity, and every branch of the subject he treated of stood ranged in its proper class. What he had apprehended he kept to invariably. His observations were well grounded, solid, and useful; and he never was afraid to speak his mind. Baron Watteville disliked all prolixity, and chose to bring matters immediately to a point. He studied to keep peace with all men; and his amiable disposition procured him much respect from others. When misunderstandings were to be removed, he was always the properest person to be employed. The Count's characteristic was a tender love towards the *LORD Jesus Christ*, and a burning zeal to win souls for him. He was condescending towards his friends; but notwithstanding this, what he found clearly written in the bible, he strenuously maintained and adhered to.

As he was of use to the other members of the conference, so he also reaped benefit himself from them, which advantage diffused itself among others, and had a great influence afterwards upon the leading of the congregation.

S E C T. VI.

THE Count had taken upon himself the office of deacon or catechist, to Mr. Rothe the rector of his parish. The usual custom was after the catechising of the children, and the conclusion of the service, to keep a free conversation with the hearers in the church, when every one was allowed to speak his mind upon the subject offered to their consideration, or to propose questions for information; all this generally ended with a prayer. The Count, who always assisted at these meetings, and contributed his share of instruction therein, entertained the congregation also with the choicest hymns or verses, which Tobias Frederick accompanied with the organ.

After this, the people met in a hall in the mansion-house; here the Count, in presence of the rector, recapitulated the whole morning sermon, and sometimes Mr. Rothe, or one of the other brethren would add a few words upon the occasion. God was pleased

to vouchsafe a visible blessing in these meetings, which were continued by the Count 'till the year 1730.*

S E C T. VII.

THE parish of Bertholdsdorf, and the new inhabitants of Herrnhuth, had now frequent and blessed opportunities of hearing the gospel. And as this became the power of GOD unto salvation to many who heartily embraced it, so the principal concern

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cern

* Here I cannot avoid mentioning a misunderstanding that took place about this time between the Count and the rector, concerning matters of a parochial nature, which could not so easily be adjusted. The discerning part of the hearers could not help thinking, that their minister sometimes threw an oblique reflection on the Count, in his sermons, and this was soon after evident, when he went so far, as even in his peculiar way, to address the Count from the pulpit.

As it was of importance to the Count, that this misunderstanding should be removed, that it might not prove hurtful to others; he did not pass over any part of Mr. Rothe's sermon, at the usual repetition, that was aimed at himself, and sometimes expressly added: "as Mr. Rothe spoke of me or to me." By this upright method, he prevented the evil consequences, which this affair might have produced among the parishioners, and so much the more, as they observed his usual civilities towards the rector, who always attended his meetings, and behaved respectfully towards him.

cern of the United Brethren was, faithfully to take care of the awakened souls. Mr. Rothe formed them into a society, and spoke to them in private of the ways of God our Saviour with those persons who have received spiritual life from him. The Count did the same, and Baron Watteville (who was at this time charged with the correspondence) took also pains to converse with them apart.

It appears that the Count was now more than ever convinced of the truth and usefulness of those maxims which he had laid down as the foundation of his faith and practice, and they became a rule whereby his manner of thinking and acting was regulated ever after.

S E C T. VIII.

THE first book which he published after his connection with Mr. Rothe, was a small catechism, the title whereof was this: *The sincere Milk of the Doctrine of Jesus Christ.* It contained plain and simple questions adapted to the capacities of children, and was calculated as well for the benefit of their parents as themselves, being drawn up with an intention to promote the honour of God our Saviour in the rising generation.

The Count declares that the compiling this little piece cost him more trouble than all his other

other writings,* for he was very desirous to make all the divine truths intelligible to the understanding of a child, and this was a new work for him.—He read it through with Mr. Rothe, that he might have his opinion whether he thought it suitable to the capacity of a child. Mr. Rothe, who was better acquainted with the children's language, made some additions, which the Count did not expect, but he consented however to the alterations. The question remained, whether he should publish it in his own name. He was well aware what shame and reproach he should thereby draw upon himself, but at the same time was determined to do it, as the words of the apostle Paul, *We are fools for Christ's sake*, dwelt much upon his mind.

It was soon after published at Loebau, and had a very rapid sale. It produced the
 G 3 expected.

* In his treatise called *Socrates*, he says: "My chief view is, that my readers may know that I am firmly established in the doctrine of the free grace of God, as expressed in the second article of our catechism, with Luther's explanation thereof." He was an humble scholar of the Lord Jesus, in learning all the divine evangelical truths; for which reason he preferred, before all his other writings, the little catechism, which cost him more labour than the whole book of *Socrates*. He intreats the reader after he has censured the imperfections of this work, to look also at the fair side of it.

expected effect: abundance of scorn and mockery was his reward; but it is remarkable that the keenest shafts of satyr were pointed at the additions of Mr. Rothe. The Count might easily have removed a part of this reproach from himself, by naming the author of those expressions which were chiefly censured; but because Mr. Rothe stood in a public office, and preached with success, he spared him, and bore the whole blame himself. It had however one good effect; people who fancied the Count was meditating mighty projects, were now obliged to alter their opinion, and stood amazed to see him commence a teacher of little children. Thus far it answered a good end, for he could now pursue his main point in a private way, which was most agreeable to him.

S E C T. IX.

AT this time he published another Essay on the Use of Words, which, though it consists but of thirty four pages, is a complete performance. It was printed with this title: "Thoughts on Speech and the Use of Words, by Count Zinzendorf; being a proper book for an Easter-present." In his preface to the edition of 1734, he writes: "As often as I see this little piece I rejoice, because God has blessed it."—The occasion
of

of writing it he tells us was this: "As I was going to read in the bible early on Sunday the 28th of February, the fifteenth chapter of St. Matthew's gospel presented itself to my view, and I was led to consider what it was that defileth a man. In that moment a text of the new testament, concerning vain words, came into my mind, in the use of which I found myself blameable."

Another treatise came out soon after, called "An Olive-branch of Peace sent to the Children of God." Its contents are: "That *Jesus Christ* has procured for us every good thing, and that we by faith in his name, become partakers of every blessing he has merited for us: that believers therefore are to look upon themselves, not out of, but in *Christ*, and by so doing they will enjoy peace, love, and all other fruits of his passion, as necessary consequences." The style is lively, unaffected, and truly Lutheran.

S E C T. X.

ON March 15th this year, Baron Watteville was apprehended by a detachment of dragoons, at Hennerdorf, and imprisoned at Dresden. The occasion of it was this: a letter, which he had written to a certain

tain gentleman in Dresden, who was once his and the Count's acquaintance and who unknown to them had committed a murder and was confined in prison there, fell into the hands of the magistrates, whose office it was to examine into the affair.* Certain expressions therein being misunderstood brought a suspicion upon Baron Watteville. The Count sought his release, and as he could easily prove the innocence of his friend, he soon succeeded. I could not omit this particular, because it had an influence upon the Count's mind. He could not at first account for Baron Watteville's imprisonment; and therefore went directly into Bohemia, where he spent

* There is a letter extant from the Count to this unfortunate man, in which he assures him, that the harm he had done to Baron Watteville, and even his evil deed itself, had not deprived him of the compassion, which he owed him for the sake of *Jesus*. He had formerly heard the preaching of the gospel from the Count, who now charges him with hypocrisy, in his having assumed the form of godliness, and yet having denied the power thereof. He lays his fate before him, as a judgment of mercy, to save his soul, and exhorts him earnestly, to submit himself with humiliation and true repentance, to own his crime, and like Manasseh, to implore pardon and mercy, with certain hope that it may be obtained. He concludes with these words: "May *Jesus Christ* shew mercy to you! it is a faithful saying and worthy of all men to be received, that he came into the world to save sinners."

spent some time in retirement before the LORD, in reflecting upon his whole life. And *there* he obtained assurance free from all doubt, that God had chosen him for the service of his kingdom.

S E C T. XI.

AFTER an abode of some months in Lusatia, the Count returned to Dresden, with the full persuation, that his destination in this life was not to worldly employments. Mean while he could not avoid the company of those, who were not of his way of thinking. He did not purposely shun them, but laid hold of every opportunity of confessing *Jesus Christ*, and of gaining souls for him.

On the 26th of May, being his birth-day, he was invited to dine with a certain lord. He did not know what company he should meet there. While they were at dinner, one of them went so far as even to utter blasphemy against *Christ* and his doctrine. This was to our Count as painful as if a sword had been thrust through his heart, he did not chuse to make any reply lest the offender, through the unhappy spirit by which he was influenced, might aggravate his guilt. But because such discourses were an abomination to him, he rose from the table and withdrew, saying: "I don't like such company." Upon
his

his return home he was grieved to the heart, and considered himself almost in as bad circumstances, as Lot was in Sodom. In his zeal he took up his pen, and expressed his abhorrence of such shocking crimes in a poignant poem. Among other things, he wished, if such people wilfully rejected the counsel of God against themselves, so that no hope of their repentance remained, that God would make an example of them in this world in order to deter others from the like offences.

Before the end of the ensuing year, this very person, whilst uttering the like blasphemies at the same table, was seized with an apoplexy, and died on the spot.

This event induced the Count to send a circular letter to all the persons that were in that company, in which he tells them what they had to expect, if they did not repent.

He now grew more courageous and determined in the executing of his design, by the grace of God to confess *Jesus Christ* before all the world, and to be as immoveable in maintaining the truth in Dresden, as Mordecai was in Shushan. He continued his meetings, both on week-days and on Sundays, which were open to every one. The truth as it is in *Christ Jesus* was the chief subject of all his discourses. His hymn inserted in the *Herrn-*
huth

huth hymn-book, N. 869. shews the situation of his mind at that time, viz.

*Nought shall hinder our confession
Of thy death and precious blood:
Since thy unction, in our weakness,
Proves the wond'rous pow'r of God.*

*If thy blood but marks our lintels,
And our forehead wears thy seal,
Then our lives we gladly venture
Nothing then disturbs our weal, &c.*

S E C T. XII.

IN the month of July the Count returned to Lusatia, and not choosng to reside at Hennerdorf, went to his own house at Bertholdsdorf.

The number of inhabitants was now increased by the arrival of eighteen exiles, who were lately come thither, and for whom Mr. Heitz had obtained leave of the Count, that they might build houses adjoining to the first for their accomodation. These strangers had not that clear insight into the nature of the gospel with which they were blessed in after times, but fell into disputes about such points as are not essential to salvation. Both the Count and Mr. Rothe endeavoured to remove this evil; but chose different methods for their purpose.—The last mentioned person

person refuted their notions publicly by opposing argument to argument; the effect of which was as usual: they became more obstinate and zealous in asserting and defending their opinions. The Count, notwithstanding the natural warmth of his disposition, proceeded in another way: he heard them with great patience; made some concessions, as far as he consistently could; and produced his reasons against their tenets in few words, and without vehemence. By this means he gained their hearts, and had the joy, November 7, to partake of the holy sacrament, at Bertholdsdorf, with twenty three persons, who were united by faith in the precious death and allsufficient merits of *Jesus Christ*.*

S E C T. XIII.

THIS summer the Count, in company with Baron Watteville and Mr. Shæfer, took a journey to Silesia, and visited, among others, Baron de Hochberg. Here he heard of the distresses of the Schwenkfeldians, who dwelt in this principality, and he was moved with compassion towards them. He drew up

* This occurrence he related August 13th, 1748, and said, that it occasioned him a particular joy, even a jubilee-festival.

up a petition to the emperor in their favour, and promised the exertion of all his power for their relief. At Friederfsdorf, the seat of Baron de Schweinitz, senior of the administration of the regency, upon visiting the school established there for the instruction of children, they found the master in such a deplorable situation, that a question arose, whether a much better scheme of education could not be contrived: the Count produced a plan of such a regulation formed some years before, which was universally approved, and every one promised to assist in the execution. Schools of this kind among the Brethren have ever since been called childrens oeconomies.—In Schmiedeberg the compassionate heart of the Count found an object of pity, John Christian Gutbier, a regular physician, whose wife had just departed this life, and left him with six children, of whom the youngest was but seven days old, in the most calamitous circumstances. The Count upon conversing with him, was pleased with his sincerity, and finding he had great abilities in his profession, and moreover having hopes of gaining him for the LORD, he made a proposal of employing him as physician in his schools, which the other readily accepted. This person became after some years a useful assistant to the Count in many respects, and also a zealous servant of *Jesus Christ*.

S E C T. XIV.

IN the month of September the Count took a journey to Prague, in company with Baron de Watteville, about the time of the coronation of the Emperor Charles VI. He arrived at Brandeis the sixteenth, where the emperor then resided, and was received with great distinction. By the grace of God he was influenced at a private audience to make a confession, before the emperor, of *Jesus Christ* and his love to mankind, and with the deepest respect to advise his Imperial Majesty, in all things with faith and prayer to keep close to God; which the emperor took in good part. Using the epithet invincible, he took the freedom to add: "Thro' confidence in the living God," invincible emperor. As often as he mentioned *Jesus Christ*, he observed that the emperor shewed great reverence for that holy name.

Baron de Watteville, in a French letter to his father in Switzerland, dated from Bertholdsdorf November 6, 1723, relates this interview more circumstantially, from which I will communicate the following particulars: "As Count Zinzendorf had occasion to go to Prague, I embraced so good an opportunity of attending him thither. I profited much in his company, for through the
"divine

"divine mercy his conversation and ex-
 "ample were very beneficial to me, and I
 "am convinced I should have been ex-
 "posed to much more danger, if I had
 "ventured alone into the great world. Per-
 "haps I should not have been able to
 "withstand so many temptations, if I had
 "not had such a good pattern before me.
 "We did not find the court at Prague, the
 "emperor happening then to be at Brandeis.
 "To our great astonishment we found no-
 "thing at this court but simplicity, and this
 "was of such a noble style as affected all
 "strangers with wonder and respect. The
 "person of the emperor inspired me with
 "reverence. Count Zinzendorf had the fa-
 "vour in a private audience to kiss his hand,
 "after he had made a speech which the em-
 "peror heard with full attention, and as-
 "sured him of his protection with a very
 "gracious mien. The empress at a private
 "audience gave him the same gracious pro-
 "mise. The Duke of Blankenburg, her
 "father, treated the Count with distinguished
 "respect before the whole court. I admire
 "the ways of God in such circumstances as
 "these, and the manner in which he brings
 "things to pass when it seemeth good unto
 "him. The more Count Zinzendorf despises
 "the world, the more he is distinguished
 "and

“and even preferred before others of higher
 “rank, who take pains enough to obtain
 “honours, which the Count declines as
 “much as possible. His whole conduct on
 “this journey has been very edifying to me,
 “and shewed me that he really possesses
 “qualifications which I had not discovered
 “before.”

S E C T. XV.

THE Count took an opportunity to speak expressly to the Imperial Minister Count Rudolph Siegmund de Sinzendorf, in behalf of the Schwenkfeldians. These people, so called, from a Silesian nobleman Caspar Schwenkfeld, who lived in Luther's days and was much known for his singular opinions, had lived many years in Silesia, as a quiet, orderly and industrious community. But at the instigation of certain Lutheran teachers, some of the Roman Catholic clergy, with the concurrence of the magistrates, now pressed them very hard to alter their sentiments. But they were resolved rather to lose their all, than to wound their consciences.

The Count, who was of opinion, that no man's conscience ought to be forced, even in case of fundamental errors, upon hearing from the Imperial minister himself, that they
 should

should be banished,* took the opportunity, during his residence at Brandeis, to present a petition to the emperor, in which he uses these expressions:

"Your Imperial Catholic Majesty will be
 "pleased to accept my most humble and
 "grateful acknowledgments for the gracious
 "audience you have granted me. And as it
 "would not be proper to depart without ask-
 "ing a favour, I humbly presume to hope,
 "that your Imperial Majesty will not put
 "me to the blush, when I interceed for the
 "poor oppressed Schwenkfeldians in Silesia.
 "I do not undertake to defend their princi-
 "ples; but most gracious lord! temporal
 "means are insufficient to convince the souls
 "of men; compulsion can only make them
 "hypocrites; and I am persuaded that it is
 "your majesty's desire, to reclaim those that
 "err."

SECT. XVI.

IN a letter from Brandeis to his grand-mother, Sept. 24th 1723, he says, that at the command of the Duke of Blankenburg, the

H 3

Brunswic

* The minister told him, that it was not in his power to serve him in matters of religion; but that if he would accept of the place of a lord of the bed-chamber, he would gladly interest himself in his favour, but this the Count modestly declined.

Brunswic minister had engaged to use his endeavours for the recovery of the feoffment before mentioned, and that the duchess had spoken to the empress in favour of it, and also recommended to him their resident at Vienna, to be his agent; whom he afterwards employed as long as he lived. Great designs were at this time formed for his advancement at the Imperial court, but he neglected to take any steps towards it from conviction that he had no call thereto. Nevertheless he received a message, that upon the first vacancy he should be remembered. A poem which he composed for the empress, was delivered to her by her mother, in consequence of which he had a gracious audience of the empress.

The duke also took him on a visit to count Francis Anton de Spork at his palace Bon Repos, whereby he became acquainted with this Imperial privy-counsellor, who had suffered much for the truth, and saw the apostle Paul's assertion, 1 Cor. i. 26, verified in him. Count Spork ordered a hymn to be sung in presence of several princes and lords, which treated of the present declension both of church and state; and made a present of some choice books to the Count; the title of one was: A Delineation of the True Church, which he praised as an excellent performance that cannot be sufficiently admired.

S E C T.

S E C T. XVII.

AT his return from Prague the Count, that he might the better spread the gospel-truth abroad, consented to the proposal of his friends, to establish a printing-office in Upper Lusatia, in order to furnish the poor with useful books, at a lower price than that for which they could elsewhere be procured. His grand-mother contributed her assistance to the support of it. It would have been more eligible, to have continued it in the same place in order to correct the press, and to deliver the books to the public with due accuracy ; but difficulties being raised, it was removed to Ebersdorf, where it remained under count Reufs's inspection, 'till the year 1726. Some small treatises written by Professor Franke, the psalms, the new testament, and the whole bible, were printed here by Abraham Gottlieb Ludwic, for the benefit of the poor, and sold at a much lower price than had been usual.

S E C T. XVIII.

OUT of his correspondence this year, I will mention a letter of March 3, to a certain nobleman, in which he relates what God had done for his old friend baron Watteville,

teville. "He of his mercy has delivered him
"from resting satisfied with such moral sys-
"tems as are not founded on the gospel. Now
"he has learnt to despise the vain philosophy
"of the world, since he has found the form
"and substance of true religion in the love of
"Jesus Christ."—He continues: "I am a
"Christian, not merely with respect to the
"the practice of morality, which is not suffi-
"cient to salvation, (though we are under the
"highest obligations to maintain it and that
"against all the wickedness which is in the
"world) but thro' a living faith in *Christ Jesus*,
"by which grace I follow his steps implicitly,
"and am convinced that he is my Saviour, my
"God, and my all; and that whosoever doth
"not so know him is blind, and poor, and mi-
"serable. Under this Christian character, I
"adjure you, by the love and sufferings of
"this my eternal and most worthy LORD, to
"humble yourself at his feet, and to do as
"my friend Watteville has done. Give me
"leave to beseech you to follow this faith,
"and to take the advice of your friend."—
He concludes: "Be assured that I make this
"confession from a real conviction and ex-
"perience of the truth of it. It proceeds
"from fervent zeal for my LORD, my Savi-
"our, my GOD, my lover, my brother, and
"the bridegroom of my soul. I burn with
"a desire to win souls for him, and to them
"I can testify of the happiness of my life,
"the

"the goodness of my LORD, and the assurance of my interest in him."

S E C T. XIX.

THE Count corresponded this year with Professor Franke upon the plan proposed for uniting the Lutherans and Calvinists. Some divines inclined towards it; but others opposed it, especially those of Saxony, amongst whom was Professor Franke, who grounded his objection upon the words of *Christ*: "No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up, taketh from the garment, and the rent is made worse." Matt. ix. 16. The Count had before corresponded by letter with several clergymen, who laboured to effect this union.† He expected that

† The scheme of the projected union, and the share which the Count had in it, was formed in 1721, and was continued to this year. For when it was published at Ratisbon in 1721, and supported chiefly by the envoys of the English and Prussian courts, as well as by the chancellor Pfaffius in Tübingen, the chief court-chaplain Jablonsky at Berlin, and Mr. Turretin at Geneva; the Count, moved by his universal love to mankind, and a desire to make peace, (of which he had already given a proof at Wittenberg,) entered into a correspondence with the chancellor Pfaffius, whose opinion in this matter coincided entirely with his own. By his means a treatise, the author whereof was not known, was

that some material advantage to the cause of Christianity would redound from it, and hoped at least that the violent controversies between these two churches, which had been so long carried on in an unbecoming manner to the manifest hurt of both parties, would

distributed at Ratisbon, and other places. The title of which was: *Free Thoughts, concerning a Christian Union of the Opinions of both the Protestant Churches, which have hitherto separated under the Denominations of Lutheran and Calvinist, occasioned by the present Scheme of Union, and submitted to the public Consideration by a Follower of Peace, in Christ Jesus.* The annexed poem is a parody on a hymn of John Angelus which begins thus; *Thou good Shepherd*—to which he has added the last verse.

Gracious Lord thy pity shew,
On thy churches here below,
Gather us within thy arms,
And protect from threat'ning harms;
Turn th' adversity we bear,
To a blessing every where.

Our distress is known to thee,
In this world of misery;
Many evils cause us grief
But our discord is the chief.
Grant us love, and we shall dwell
In thy house, both safe and well.

Here prepare us for that throng,
Who in heav'n sing Moses' song,
And the Lamb's, in endless joy
Love and peace without alloy.
There will cease the jealous fear,
And our views of truth be clear.

would by this means be mitigated, if not put a final stop to. In the mean time the remonstrances of Professor Franke against the projected union, had great weight with him. For the Count in a treatise, which represents the state of the kingdom of the cross, makes this declaration: "From the year 1723, when I conversed with Professor Franke upon this subject, I have been of opinion, that there is no necessity for one church to coalesce with the other in those peculiar points of doctrine or modes of worship whereby they are now distinguished, but that

In thy church's present state
She is press'd with trials great,
Sees *within* her sons divide,
And her foes on *every* side:
In this strait her cries attend,
Peace restore,—her cause defend.

Lord, exert thy Shepherd's care
O'er thy sheep both far and near,
And lest wolves should them devour
Guard them with thy mighty pow'r;
Let thy mind to them be clear,
And their hearts thy presence chear.

Then wilt thou be all in all
Them, who on thee truly call.
They for names no more contend,
Nor on outward forms depend;
But the point they wish to gain,
Is a union to obtain
In thee, and with thee to reign.

“ that both being agreed in the fundamental
 “ principles of Christianity, should be careful
 “ to promote the common cause of religion
 “ in their own way, and study to maintain
 “ such a spirit of charity and forbearance re-
 “ ciprocally as becometh the followers of one
 “ LORD and Saviour.” With respect to the
 union of the two Protestant churches, which
 was so warmly agitated at Ratisbon, in order
 that they might constitute one body politic,
 the Count owns, that he also had some con-
 cern in the affair, though his name as a party
 therein became known at that time, no other-
 wise than by accident; because he only con-
 curred in private.

He concludes a letter to Professor Franke
 on this subject with these words: “ I have
 “ now a good opportunity of dropping this
 “ affair, and for the future shall pray, that
 “ God himself would be pleased to care for his
 “ church, and to make the two staves, Eph-
 “ raim and Juda, become one in his hand.”

S E C T. XX.

HIS inclination to cultivate love and peace
 with people of other denominations,
 which he manifested on every occasion, made
 it suspected that he was indifferent to all.
 For from that time he was first secretly and
 then openly charged with being a religious
 latitudinarian,

latitudinarian, as if he had no more regard for truth than error, and that one religion was in his opinion as good as another, and that a Christian, Jew or Turk had the same chance to be saved.

Here I find it necessary to quote a passage out of his Apologetic Writing: "that Count Zinzendorf is no latitudinarian in matters of religion, his antagonists may gather, if they please, from his answers given in the year 1735, which are to be found in the Büdingen-Collection; for there he writes: that in all nations some souls may be saved in an extraordinary manner, is an old evangelical doctrine. However it is by no means *true*, but rather to be looked upon as an horrible error to assert, that one can be saved in all religions alike: *for there is no other name under heaven, given among men, whereby we must be saved, but that of Jesus Christ alone.* Acts iv. 12.

"I must further observe that the Lutherans in general do not absolutely deny salvation to Roman-catholics, Calvinists, or any other Christian denomination different from their own, but they insist upon their separation from their own communion, and that, if possible, they must become Lutherans. To this purpose I have heard great divines express themselves, when they have freely declared their sentiments.

“ But the Count thought that salvation did
“ not depend upon being a Lutheran, but
“ that faith in the LORD *Jesus Christ* made a
“ poor lost and condemned sinner of whatever
“ persuasion a child of GOD, and an heir of
“ eternal salvation. He had but an indiffe-
“ rent opinion of those people who run from
“ one religion to another. In this respect he
“ was of the same sentiments with the late
“ Abbot Steinmetz (at that time rector of the
“ great church at Teschen, in Upper Silesia)
“ who frequently inculcated this idea into the
“ minds of the Moravian Brethren, that oc-
“ casionally called upon him. He did not
“ approve of their emigrations in order to in-
“ corporate themselves into the Lutheran
“ church. Remain (said he) where you are ;
“ embrace the truth by faith in your hearts ;
“ confess it with your mouths ; suffer for it
“ faithfully ; venture life and goods in the
“ defence of it, and *thus* you will be saved,
“ and also bring many others to *Christ*.” The
Count was of the same opinion, being per-
suaded that this would be most beneficial to
the kingdom of *Christ* : but many teachers of
the Lutheran church, condemned this as a
latitudinarian principle. He remained in
the church in which he was bred, esteeming
the Augsburg-confession a precious jewel, and
wherever he came, he frankly owned him-
self an adherent to the same.

S E C T. XXI.

AS it appears from church-history, that, whenever there have been particular awakenings in any place, the enemy has been busy to sow tares among the wheat; so the same was also experienced at this time in Lusatia. Now one, and then another person arose, who entertained all sorts of strange notions, and spared no pains to make profelytes: therefore it is said in the preface to the Moravian Manuel of Doctrine: "Since the year 1722 we have had strong combats with fanaticism, which made bold advances towards our people." I could here relate several particulars of many persons who at this time broached their fanatical errors, and there are people still living with us, who were eye-witnesses of their extravagancies. I will only add, that there came some to Herrnhuth who were rather disposed to imbibe strange and odd opinions, than to embrace the truth. All these made the Count the butt of their invectives, and he exercised unparallel'd patience towards them, till the first royal commission at Herrnhuth in the year 1732.

S E C T. XXII.

HERE the following questions naturally arise : First, Why did he receive, and not rather refuse to admit such people into his society, concerning whom he knew that they were fanatical and erroneous? He answers in the Natural Reflections with a retrospective view to these times : “ Nothing
“ appears to me to be more absurd in itself
“ and of more dangerous tendency in our
“ conduct towards the souls of others, than to
“ use any force in matters of religion. For
“ this reason I thought I might be of no small
“ service to many erroneous and seduced
“ persons, if I could rescue them from the
“ over-bearing efforts of certain Protestant
“ divines of intolerant principles, even tho’
“ they should not agree with us in all points
“ for a long time after. I was persuaded
“ the truth as professed and practised by us,
“ would keep them within proper bounds.
“ And it is evident, that they make no profelytes among us. On the contrary since
“ they have been with us, we have gained
“ three parts in four of them for our Saviour.
“ Such an acquisition has been made for him
“ through his grace, and they themselves
“ have since acknowledged that the happy
“ restrictions they were under among us had
“ preserved

"preserved them from giving any occasion
 "of offence to their neighbours. I do not
 "repent of any protection which I have,
 "during these twenty-six years, granted to
 "erroneous and persecuted people; but am
 "sorry that I have been prevailed upon by
 "the violent opposition of others to deny it
 "to some, who afterwards made the Pro-
 "testant divines very uneasy. According to
 "the pattern of God my heavenly Father,
 "I should have succeeded very well with such
 "persons, at least have occupied them in
 "such a manner, that if they had not ob-
 "tained happiness immediately, they alone
 "would have been the sufferers."

Secondly, Why did he keep these people
 so long with him, as he had it in his power
 to get rid of them? I once asked him this
 question myself, with a view to a certain
 person who gave him a great deal of trouble.
 He answered: "I keep him here that he may
 "do no harm in other places; which will most
 "certainly be the case if I dismiss him." In
 this view he suffered himself to be teased and
 abused, 'till he was forced at last to send him-
 away as a seducer. I will here quote a pas-
 sage out of the Natural Reflections, in which he
 speaks more at large upon this subject. Hav-
 ing related how many different sorts of people
 he had had to deal with, he adds: "I did
 "not want opportunities to get rid of a great

“ number of these troublesome guests; but
“ two fundamental maxims of our Saviour
“ prevented me: the first of which was, that
“ we must sometimes in prudence tolerate
“ even those whom we are persuaded the
“ wicked enemy has brought among us.
“ The second was, that there are trees in
“ the garden of the LORD, which we must
“ suffer to remain *this year also*, and entertain
“ the best hopes we can for the next. Many
“ happy instances of success have given us
“ new courage. We do not labour for our-
“ selves, but for the LORD. And if we have
“ reason to hope that we shall after twenty
“ years deliver up such souls into the hands
“ of our Saviour, then the time will not seem
“ long in bearing such people’s ill behaviour,
“ and in leading them on with patience in
“ order to keep an open access to their
“ hearts. My best apology in this case is
“ the many examples of this sort whom our
“ saviour now exhibits to the world as tro-
“ phies of his long-suffering.”

Thirdly, What conduct did he use in
conversing with these fanatics? and by what
means did he gain them for our Saviour?
He shewed great compassion towards them,
and always entertained hope that they would
alter their opinions. When he conversed with
them, and could easily have exposed their ill-
grounded notions, yet he did not choose to
do

do it, because thereby he would only have stirred up in them a spirit of bitterness against himself. When they advanced any thing which might pass with some small alteration or addition of a word, then he did not reject the whole, but insensibly led them into the right track. As soon as they were convinced of the truth, he conceived a sincere regard for their persons, and never upbraided them with things that were past. But his principal care was in the most prudent manner to prevent others from receiving harm from them, and falling into the like circumstances. In this endeavour he was indefatigable, and God crowned it with abundant blessing.

S E C T. XXIII.

THE Count takes notice in his diary of this year, that on the seventh of February he sung a hymn extempore. He possessed a peculiar gift of singing without pre-meditation whole hymns, full of spirit and grace. These flowed as fast from his mind, by the grace that influenced his heart, as he could sing them in public or private meetings. As it was perceived that these compositions were scriptural, clear and lively, they were taken down in writing. A great number of this kind have been inserted in
the

the second volume of the Brethrens hymns printed in London.

February 14 he began to read the Bohemian Brethrens hymn book. This proved the beginning of his hymnology; a labour which he delighted in to his last happy moment.

S E C T. XXIV.

HIS poems* this year shew that he omitted no opportunity of confessing *Jesus Christ*; many of his hymns of the same date are to be found in the hymn book of the congregation of Herrnhuth of the year 1737. They are much esteemed by me, because the fervent desire to live to *Jesus Christ*, and out of love to him to do his will, and suffer for his sake, breathes throughout the whole; but I do not think it needful to add a further specification.†

PART

* In his book of German poems are several hymns, for instance, on the president of the Imperial chamber, Count Solms; on Baron de Schweidnitz; on Count Reufs; on his grand-mother's seventy-sixth and his consort's twenty-third birth-day.

† The hymn No. 348, which was made on a birth-day has pleased me much. Whoever will form an Idea of the care and direction of awakened souls at that time, may find it comprized in the hymn No. 743.



PART II.

CHAP. IV.

Of the YEAR 1724.



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S E C T. I.

UPON a general view of the present year, the leading observation to be made is, that the Count continued in the resolution of choosing the reproaches of the world, much rather than the temporal honours of it. He applied David's words to himself, "I will be more vile in my own eyes." And in the following years he expressed himself concerning this period of time as follows: * "The text, *Not many noble are called*, frequently occurred to me, and the passage "wherein

* In a dedication to the Hereditary Princess, her Royal Highness of Denmark Charlotte Amelia, August 27, 1731.

" wherein *Jefus Christ* gives thanks to his Fa-
 " ther that he had *concealed these things from*
 " the wise and prudent, made so deep an im-
 " pression on my mind, that I determined
 " to be contented with the happy fellowship
 " of the poorest and most despised brethren
 " and sisters, because my Saviour was in the
 " like circumstances. I saw with pleasure
 " that the Empress Magdalene* assumed the
 " title of a poor sinner. I also took notice
 " here and there of a single instance among
 " the great ones who bowed to the scepter of
 " *Jefus*. But as on the one hand it is no
 " sure mark of true humility to shew a sub-
 " mission to the sovereignty of God, or ac-
 " cording to the fashion of the world to
 " compliment the doctrine of the cross, which
 " is too often a natural consequence of men's
 " outward situation in a Christian country; I
 " also on the other hand saw plainly, that the
 " complaint of St. James, concerning the rich
 " and great in the church of his days, who
 " enjoyed themselves, and were flattered by
 " parasites, was too applicable to our times.
 " This was matter of much grief to me; but
 " I took the resolution before the LORD, not
 " to be in the number of those, who helped

* Eleonore Magdalene Theresia, consort to the
 Emperor Leopold, had ordered this inscription to
 be engraven on the breast-plate of her coffin:
Mary Magdalene Theresia, a poor sinner.

“to strengthen such poor men in their
 “blindness, by honouring their imaginary
 “deities. And the more I saw, that the
 “speaking in lower terms than usual of pre-
 “rogatives even in the middle class of man-
 “kind, was construed into a great offence;
 “the stronger was my desire, to become a
 “fool for *Christ's* sake and to see my name
 “cast out among men.”

S E C T. II.

MANY of his friends and relations took
 great pains, by all possible means, to
 bring him off from this determination, or at
 least to moderate his zeal, as he now boldly
 declared his mind to every one, and especial-
 ly to his acquaintance among the nobility;
 but because he firmly believed, that he was
 in the right, all was in vain which they offer-
 ed upon that head.

A certain baron and privy-counsellor, who
 was not his enemy, and with whom he cor-
 responded, intimated some doubts of the
 propriety of the method he had chosen of
 doing good. He answered: “God’s ways
 “and manner of acting in this world, are not
 “confined to the limits which you prescribe.
 “Be it far from me to suppose, that his aim
 “can be obtained by any interested views of
 “ours. Our ease and worldly honour may
 “very

“ very well be preserved in the present indo-
 “ lent way of spreading the kingdom of God ;
 “ and they of a timorous disposition like bet-
 “ ter to speculate upon the breaches of Zion,
 “ than to lay their hands to the work of heal-
 “ ing them : but the exertion of their pow-
 “ ers God has at all times required of his
 “ servants, to try their faithfulness. Nothing
 “ solid or real was ever effected in the king-
 “ dom of God by indolence and delay. The
 “ work praises the doer of it. They who
 “ have ventured their lives in the cause of
 “ God, and boldly attacked the kingdom of
 “ Satan, have stood their ground ; but those
 “ that have spared themselves, and tried as by
 “ a covert way to diffuse their thoughts
 “ among the people, have incurred deserved
 “ shame, and effected nothing. With respect
 “ to myself I am fully persuaded : First, that
 “ *Jesus Christ* is LORD of all, and that he has
 “ a kingdom which must be propagated by
 “ such as are not the light, but witnesses of the
 “ light. Secondly, that I belong to those,
 “ whom he has called out of darkness into the
 “ light of the gospel, and therefore I must tes-
 “ tify of the same. And thirdly, that as I bear
 “ the title of one of the nobles of this world,
 “ and of course may claim the privileges there-
 “ of; so on this very account I must look upon
 “ myself to be under a higher obligation than
 Vol. II. K “ many

“ many others of an inferior station to bear my
 “ testimony of the truth before all men.”

S E C T. III.

BY such declarations the Count could not but incur the displeasure of many, especially of those of his own rank in life. But this did not affect the steadiness of his purpose nor disturb the serenity of his mind, for he was convinced that he acted upon well-grounded principles.

The counsel which he gave to the awakened and persecuted people of Upper Lusatia, must not be omitted in this place: “ Be not
 “ ashamed (he says) of the sufferings of *Jesus*,
 “ and know that the same befall your brethren
 “ in the world. Be subject to every ordin-
 “ ance of man, for the LORD’S sake. Behave
 “ with patience, affability and meekness to-
 “ wards your minister; shew benevolence to
 “ all, and be ready to serve every one, even
 “ them that revile and oppress you. Be cir-
 “ cumspect in your walk, that those who speak
 “ evil of you may be put to shame. Call
 “ not for vengeance on your persecutors, but
 “ rather for mercy. In the profession of the
 “ truth, be steadfast without wavering; but
 “ force it upon no man, nor use a multipli-
 “ city of words for the conviction of gainsay-
 “ ers. Let your light shine in your life and
 “ conversation,

“ conversation, and remember, that know-
 “ ledge puffeth up, but love edifieth. Be
 “ assured that I shall rejoice at your growth
 “ in grace, which will not be wanting, pro-
 “ vided you bear your cross in faith, and fol-
 “ low *Christ* in humility. These are my
 “ hearty wishes in your behalf, and I assure
 “ you, that with prayer and all possible as-
 “ sistance, I am a partaker both of your joy
 “ and tribulation.”

S E C T. IV.

AMONG the occurrences of this year is his residence at Dresden, where he spent the first four months. Notwithstanding the office he bore in the administration, he did not omit his private meetings.

A certain stranger by letter desired admission to the Count's meetings; he answered: that these were principally intended for his domestics; but if others chose to come, he had no objection; for he was not ashamed of *Christ* and his testimony. Mean while it would be more agreeable to him, if those that desired to attend did not make a formal request. For it was very possible that something might fall from the preacher, which such persons might think was aimed at them, because it was known that they were there, though he might have said the same in their absence.

S E C T. V.

WE may plainly gather from a letter, which he wrote from Dresden, that he was under some apprehension on account of the emigration of the Moravians. For although it was carried on without any commotion usual in such cases, yet he was afraid of the consequences of such an event taking place under the appearance of religion. He repeated his wish, that none might by any means be persuaded to emigrate. Whoever has not a lively conviction of the truth in his heart, and does not leave his country, merely because he cannot stay for conscience sake, such a one will not keep his ground in the tribulations that await him. And besides it would not be right to influence any one to take such a step; for in a temporal view he may not better himself, and as to the spiritual part, there is alas! no less corruption of manners among the Protestants of our days, than among the Roman Catholics.

In general it must be owned that he regulated his whole conduct in that respect according to the principles of Christian love and equity. He ordered the strangers to be strictly examined, that their motives for emigrating might be known. If it should be found to be for conscience sake, he neither could nor would deny them
his

his protection. But if it appeared that there were other reasons besides, he would not by any means be concerned with them. He opposed with great earnestness the proposal of some to return to Moravia with a view to persuade others to emigrate from thence. But he did not use force to restrain such as were determined, out of love to *Jesus Christ* and their relations, to run the hazard of imprisonment (which would be their certain portion if detected) and who believed they had a divine impulse thereto, as was the case of Christian David.

S E C T. VI.

THE United Brethren in Lusatia were all this while engaged in providing habitations for the dear Moravians that were arrived, and also for those that were expected. They not only wanted houses, but also a proper place for public worship. Baron Watteville lived at this time at Herrnuth, and found great satisfaction in conversing with these strangers. He had frequent opportunities of communing with them in prayer to the *LORD Jesus Christ*. His heart became thereby inkindled with love towards them, and he resolved to take their part, and to assist them with all faithfulness not only in

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procuring

procuring them dwellings, but also in contributing as much as he could towards erecting a meeting-house; for his heart was quite disposed by the gracious influence of the Holy Ghost to the promotion of this work in their favour.

But before he had conversed with any one concerning it, Christian David came to him, and shewed him a spot of ground, saying, "Here we will build a large house, which
"may serve both for apartments to dwell in,
"and a place for divine worship." These words he uttered in his peculiar way, and in such a chearful and pathetic manner, that it made a deep impression on the baron's mind. He found himself moved to enter into a serious consultation upon this head with others, especially Mr. Shæfer and Mr. Rothe; and found their sentiments consonant to his own. But they wished at the same time that the intended building might be so contrived as to contain also a school for the education of noblemens' children. The Count, who in the mean time came to Lusatia, would have liked it better, if that last mentioned scheme of a school had been entirely omitted; but he submitted however to the judgment of his United Brethren, and encouraged the proposal.

S E C T.

S E C T. VII.

THE foundation of this house for the congregation and school, was laid the twelfth day of May, in the presence of God our Saviour, with an assured confidence of his good pleasure in the undertaking. The Count with Mr. Shæfer came from Bertholdsdorf to assist at the transaction, and in a discourse upon the occasion spoke particularly upon the intention of erecting this building.* The whole congregation formed a circle round the spot whereon the house was to be built, praising and thanking the LORD for all the mercies which they had received, in certain hope that he intended to confer still greater blessings upon them. Baron Watteville kneeling on the foundation-stone prayed with such demonstration of the Spirit and power, that every one present was deeply affected. The Count has often declared that he never heard such a prayer; and he believed the great measure of grace,

* After imploring God's blessing upon this undertaking he concludes:

Let the building, which we raise
On this spot, no longer stand,
Than we live unto thy praise
And observe thy love's command. *John xv. 17.*

grace, which then commenced and hath since prevailed among the Brethren, was bestowed upon them in consequence thereof.

S E C T. VIII.

AN incident which then happened and deserves particular attention was this; Five Moravian Brethren arrived just time enough to assist at this blessed and solemn transaction, whose minds were deeply impressed with the ideas of their ancient church-constitution: their view in emigrating was to seek Brethren either in Polish-Lissa, Holland, or Pensylvania. The Count did not then know, as he has often since declared, the difference which was between these and the other Brethren who had before removed to this place. But he found afterwards that these persons were men of a peculiar disposition of mind. They were firm and immoveable in their matters of religion. They could not conceal what they had heard from their ancestors, nor be silent upon that which was renewed to them at the time of their awakening. The Count found himself under a necessity, not only of attending to what they had to say in favour of their own constitution, but also of accommodating himself in some measure to their model. For as he, and

and his friends had hitherto had a view to the *main point* only, whereon every thing else pertaining to religion depends, viz. *the becoming children of God*, without laying any great stress upon the outward form; so he now found himself obliged, upon the arrival of these Brethren, to pay some regard to the *rites* of their church, of which they were very tenacious. This gave a new direction to his course, and at the same time added to the reproach and trouble which he already suffered. However he perceived afterwards, that the arrival of *these Moravian Brethren*, was not an affair of mere chance, but an event wherein the providence of God was concerned, and therefore found himself obliged in conscience to consider attentively what divine purposes might be intended to be accomplished thereby.

S E C T. IX.

TOWARDS the end of July, the Count took a journey to Eberfsdorf, with his countess, who expected to be brought to bed there. August 8th, she was delivered of a son, whom the father immediately after his birth dedicated to his creator and redeemer in a fervent prayer. He was baptized the same day, and received the name of Christian Ernest.

The

The Count was there taken very ill, and in his sickness composed an hymn, in which he shews the weakness of all those motives that can induce a man to wish for a longer continuance in this world.

In his way to Ebersdorf he visited Doctor Anton, Professor Franke, Dr. Peterson, and Dr. Juncker at Halle. The account of the work of God in Lusatia, and of the infant-congregation at Herrnhuth, was differently received. Dr. Anton rejoiced exceedingly, when he heard what God had done in Lusatia the place of his nativity, and hoped this visitation of grace would spread farther. But Professor Franke seemed thoughtful about it; probably because he feared that the consequences thereof might clash with the work which he and his colleagues had carried on so many years with a blessed effect, and cause incroachments upon his sphere of action.

In all human appearance it would have been better, if the new work of God in Upper Lusatia had from the very beginning been connected with that at Halle; and if those worthy divines of that place had thought proper to encourage it, and to offer their assistance in the promotion of it. Had this been done with due care on both sides, much harm would have been prevented, and great good effected in the kingdom of *Christ*.

But

But now they were so divided, that the work of God in Lusatia was looked upon as a separate affair. I will not determine whether the fault was owing to the divines at Halle, or to the Brethren, or to both parties.

S E C T. X.

IN October the Count returned from Ebersdorf to Lusatia. On the 30th of this month Baron Watteville was married at Ebersdorf to Lady Johanna Sophia de Zetzschwitz, and the Count made an excellent poem on the occasion.

November 30th, the young Count Christian Ernest departed this life. His parents had agreed before the LORD, that they would willingly and chearfully give up this child into the hands of him from whom they had received him. The Count fell on his knees, and in his own and his consort's name delivered him to the LORD, with a resigned heart, not doubting that he would receive him into the arms of his mercy; and during this prayer the child departed.

Upon a revisal of his poem made on this occasion, and of that on the birth-day of his lady, in which he also takes notice of this child,

we find that he entirely submitted his own will to that of God.

S E C T. XI.

DURING his abode in Upper Lusatia, his attention was chiefly directed,

1st. To the preaching of the gospel at Bertholdsdorf. Of this he says: "My preacher
"is a faithful servant of *Christ*, and follows the
"spirit and power of the Evangelist St. John,
"rather than that of Elias; for the genius of
"the former is more adapted to the revival
"of the Philadelphian church.

2dly. To the collecting of some Brethren and Sisters at Bertholdsdorf. Lately he writes:
"Some women of rank were added to their
"number who stand with each other in a co-
"venant of love, and live together in one
"house. They are worthy, upright souls,
"and have been the means, during their
"abode here, of bringing others to *Christ*."
He drew up instructions for them and the rest of their society, in which he treats at large of mutual love and the other fruits of Christian faith, on which their covenant was grounded.

3dly. To the care of the new inhabitants at Herrnhuth. He had several people among them whom he looked upon to be children of God, and entertained hope that the rest would become the same.

4thly.

4thly. To the newly projected school at Herrnhuth for noblemens' children and others. And

5thly. To some writings to be printed, viz. the larger catechism and hymn-book, &c.†

He also published a French poem on the death of the Bishop of Boulogne, and took an opportunity on his way to Eberfsdorf, of consulting the French minister Mr. Coste at Leipzic, about this composition. Therein he expatiates in a lively manner on the subject of human redemption, of religion in general, and the church in particular; and grounds all on *Jesus Christ*, who as true GOD, begotten of the Father from eternity, took flesh and blood and became the author of our salvation. He lays it down as an incontro-

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vertible

† A certain historian wonders why the Moravian exiles, who had such a good testimony, were not universally acknowledged to be converted people; as the Count himself owns, that they were sincere, laborious and of an unblameable conversation, and moreover bold assertors of a known truth and approved principle; especially in the article of the church, as expressed in the Brethrens books. The Count's answer was this: "It is plain from 1 Cor. 13. that there are great heroes of faith, who notwithstanding are no children of GOD. He had found too many things in certain persons incompatible with the character of *poor sinners* before GOD and man. But (saith he) what need of more words? we have Brethren among us who are witnesses of the truth of this observation."

vertible truth that all those who lay hold on him by a living faith, and cleave with full purpose of heart to him, are members of the true church; wherever they may be scattered in this or any other division of the Christian religion. But this faith he asserts is grounded on the word of God alone.

S E C T. XII.

AMONG his German poems of this year, there is one composed on the death of Dr. Peterfen's wife, in which he declares plainly, that he could not embrace their particular tenets; but rather warns all men to beware of such opinions, and to abide by the main matter, on which our salvation depends.

What he thought about Dr. Peterfen's and his wife's private sentiments he expresses in his letter to his Majesty the King of Sweden, 1735, in this manner: "The opinion concerning
"the salvation of the devil and of the souls
"of the damned, though it may not be con-
"trary to the wishes of a child of God, yet
"is by no means to be maintained as a scrip-
"tural doctrine. And since it is not a mere
"fancy, or a pious wish, but the sure ground
"of hope that is in us which will avail,
"we must so much the rather, wholly dis-
"avow this tenet, as no clear passages of
"scripture

“scripture support it; and as to the dark
“and mysterious expressions therein, these are
“not sufficient to build a theological propo-
“tion upon.”

Mean while he has declared in the above-mentioned poem, that he would not judge, much less condemn a man, who holds such an opinion, provided he cleaves to *Jesus Christ* by faith, loves him with his whole heart, and approves himself in his walk and conversation as a child of God.

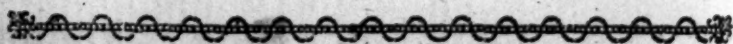




P A R T II.

C H A P. V.

Of the YEAR 1725.



C O N T E N T S.

- SECTION 1.—*Of the Count's abode at Dresden.*
- SECT. 2.—*His advice to the awakened souls at Goerlitz with regard to private meetings.*
- SECT. 3.—*Mr. Schæfer visits Dresden. A more particular relation of the Count's meetings.*
- SECT. 4.—*Concerning his private conversation.*
- SECT. 5, 6, 7.—*He goes to Bertholdsdorf. His employment there and at Herrnhuth.*
- SECT. 8.—*Concerning his schools for the education of children.*
- SECT. 9.—*He goes again to Silesia.*
- SECT. 10.—*Mr. Schwedler visits Herrnhuth.*

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SECT. 11.—*David Nitschman, sen. with his family arrives at Herrnhuth.*

SECT. 12.—*The Schwenkfeldians are received.*

SECT. 13.—*The Count's writings published this year, viz. On the last discourses of our Lord.*

SECT. 14.—*A collection of spiritual hymns, and*

SECT. 15.—*The certain foundation of the Christian doctrine.*

SECT. 16.—*A French translation of Arndt's true Christianity.*

SECT. 17.—*An extract out of Dr. Loescher's catechism.*

SECT. 18, 19.—*The German Socrates.*

SECT. 20.—*Other hymns and odes composed this year.*

SECT. 21. 22.—*Some remarks upon his writings.*

SECT. 23.—*Of the happy circumstances which occurred at the close of the year.*



S E C T. I.

THE four first and two last months of this year, the Count spent at Dresden. I have already taken notice in the preceding chapters, what his employments were in general. Among those of a particular nature, I consider his zealous remonstrance, as well to the chief minister, as Dr. Loescher, in behalf

half of a deceased Gichtelian, who notwithstanding her known piety was denied Christian burial, out of hatred to that sect to which she belonged. He wrote to the doctor in pressing terms and said, that he had been informed, that they intended to bury the corpse under the gallows, because she had separated herself from the communion of the established church, and in consequence thereof was excommunicated; and that she was not to be allowed even a coffin. For his own part he said that though he did not approve of such separations, but thought they were weaknesses that we must bear with in well-meaning people, yet that he abhorred the above-mentioned design with his whole heart. Having laid before the doctor, with great emphasis, the evil consequences which would arise from such a proceeding, *viz.* bitterness of spirit, and increase of separation; and that such an instance of party zeal, void of Christian love, would draw down the divine judgments, he called upon him to use his influence in the affair, if there were a spark of the love of God in him, and declares that he would otherwise make the matter his own, and procure an honourable burial of that person by authority. He adds: "With respect to myself. I would
" rather my corpse should be buried under
" the gallows, than I would do any thing
" against my conscience. It is by such means,
" that

“that those dishonourable places become respectable.” At the conclusion he declared, that the deceased person was unknown to him, and that if the matter with its circumstances should be found otherwise than it had been reported, he lay open to better information.

I have been assured that he obtained the aim of this remonstrance.

S E C T. II.

IT happened at this time, that the private meetings of the people at Goerlitz who were awakened by the preaching of the gospel were forbidden by the magistrates. In these circumstances they applied to the Count for advice, because they knew that he was a zealous promoter of true religion, and endeavoured to hinder every restraint laid upon the consciences of men. The Count being an intimate friend of Mr. Shæfer, and being well informed that these people believed it to be the will of God, that they should in mutual fellowship edify each other, and not give up their meetings; wrote to them to the following effect: “The kingdom of *Jesus* is a
 “state of quietness, meekness, and humility;
 “in short it is a kingdom of the cross. The
 “subjects thereof being all true Christians,
 “are little, yea, nothing in their own eyes,
 “and abhor all noise, tumult, and resistance.
 “Their

“ Their still and simple walk shews that this
“ is true. When tumults arise on account of
“ religion, then real Christians are not the
“ cause thereof; but it is Satan who by his
“ instruments makes the alarm. The con-
“ versation of children of God, which in the
“ Symbolical books is numbered among the
“ means of grace, consists in declaring the
“ divine power of him who has called them,
“ and in exciting each other to love and good
“ works, to which they exhort one another.
“ They pray for those in authority and en-
“ deavour to lead a quiet and peaceable life
“ under them. The pleasures of other men
“ when in company, consist in drinking,
“ gluttony, playing, dancing, noise, and riot.
“ They complain of their magistrates and find
“ fault with their taxes and impositions, as
“ unjust and intolerable, &c. In the for-
“ mer societies, people are converted; be-
“ come pious, quiet and obedient; weep on
“ account of their sins; and begin an orderly
“ life. The latter afford occasions of cheat-
“ ing, cursing, robbing, murdering, &c.
“ For this reason these should be prohibited,
“ and those encouraged with great earnestness.
“ We ought not to forsake the assemblies of
“ the saints, in which they admonish each
“ other; for this is according to the word of
“ God. And if we are ordered so to do, we
“ ought not to comply. I do not in general
“ think

“ think it right to appeal from the magistrates
“ and lodge complaints against them with
“ higher powers; but I would remonstrate
“ with all humility the heavy judgments of
“ God and the impossibility of their hinder-
“ ing the work and kingdom of *Jesus Christ*,
“ this I think is justifiable and praise worthy.
“ If no redress can be obtained, we must re-
“ fer our cause to God alone. If summon-
“ ed before magistrates, we must answer with
“ humility but with a holy boldness accord-
“ ing to the truth, and if punishment is in-
“ flicted upon us, we are to suffer patiently.
“ If banished from our country we ought to
“ depart quietly, and if cast into prison, to
“ rejoice in the LORD in whom we trust. If
“ our life should be demanded, we are to
“ resign it cheerfully; but if set at liberty,
“ we are still to persevere in our profession of
“ the gospel. We must not avoid sufferings
“ by denying *Christ* in any degree, for under
“ these his kingdom increases mightily. High
“ and low are in this respect to consider
“ themselves upon the same footing, and the
“ one is to expect no greater exemption from
“ trials than the other. Such sufferings must
“ befall the faithful followers of *Jesus* in this
“ world. These are my thoughts, which I
“ do not scruple to declare before every man,
“ earnestly praying that all my dear Brethren
“ in the LORD may be endued with a great
measure

“ measure of the spirit of power, love and
“ humility, as their several occasions may
“ require.”

A certain antagonist taking occasion, in the following times from this declaration, to charge the Count with lessening the obedience due from the subjects to their magistrates; and the King of Prussia, Frederic William, demanding his thoughts upon this matter; The Count answered: “ When I
“ gave that advice I was a member of the administration at Dresden, and the principle
“ we held at that time was; that according to
“ the first psalm we ought not to restrain
“ religious people from conversing together
“ even in private, of God and divine things,
“ provided they observed decency and order.
“ We not only thought it allowable, but believed it to be consistent with prudence;
“ since the prohibition thereof would produce
“ much worse consequences than were complained of, such as dissensions and a total
“ spiritual democracy; in which case the
“ ministry and magistrates would find it very
“ difficult if not impossible to maintain their
“ authority over such persons. As to suffering
“ for opinions; I prefer a sincere person, how
“ erroneous soever, who undergoes any pain
“ or loss for maintaining what he believes to
“ be true, before another that professes the
“ truth and yet holds it in hypocrisy, and for
“ the

“the sake of worldly considerations. The
“former, though mistaken, is honest; the
“latter though pretending to truth, is a de-
“ceiver. These good people did not suffer
“on account of any error in point of doc-
“trine, but were honest and religious persons,
“who coincided with their preachers in their
“ideas, that the word of God ought to dwell
“richly in their hearts and families; though
“they suffered greatly on this account. For
“that reason I made the above declaration,
“that we ought under every oppression, (from
“whatever quarter it may arise) always to
“act according to conscience, but in great hu-
“mility, quietness, and patience.”

In order to form a right judgment of the
Count's thoughts concerning private meet-
ings, we must premise the following par-
ticulars:-

1st. When he speaks in favour of private
meetings, he means only *such*, in which, ac-
cording to the exhortation of the apostle, the
members exhort one another, and encourage
each other to that which is good.

2dly. He believed that the children of
God were bound to do this; and that the
omission thereof would be sinful. He there-
fore did not look upon such religious assem-
blies as merely permitted, but as expressly
commanded by God; and the awakened
people

people to whom he wrote, and others thought the same.

3dly. He deemed it wrong in magistrates to forbid what GOD had commanded the believers to do, and did not consider it in any other light, than as if they prohibited brotherly love.

4thly. Hence he concluded, that we must obey GOD rather than man; and that we ought not to omit any thing which we hold as commanded of GOD, because we are to suffer on that account.

I am sure that this was the Count's meaning when he wrote the above; for he has since that time often conversed with me upon that subject. Mean while I will not omit mentioning, on this occasion, how his insight in this particular was afterwards cleared up by degrees.

He made a vast difference between these private meetings just mentioned; and those which deviate from the simple plan laid down in scripture. For as much as he valued the former, so much the more intolerable were the latter to him, in which every one indiscriminately would be a teacher, and explain the scripture; wherein they passed over themselves, and criticised upon others; and in which empty prating, and long pharisaical prayers prevailed.

In

In the next place, he could not bear that private meetings should interfere with public ones; but expected that those who frequented the former should by their constant attendance on the latter, set a good example to others.

Lastly, he was persuaded that it ought to be the special concern of the awakened people not to make any unnecessary shew, so as to cause disturbance by their private meetings; and that when they grew too numerous to assemble in one place they ought to be divided into smaller companies. Our Saviour has engaged to be present even where two or three are met together in his name. He hoped that a prudent magistrate would not forbid such meetings as could produce no harm, but might be productive of great good; since rulers as ministers of God are not to be a terror to good works but to the evil.

S E C T. III.

MR. Shæfer himself came soon after to Dresden as well on account of the difference subsisting between him and the magistrates of Goerlitz, as to make proposals concerning the intended schools. The Count took his part and procured him many opportunities of giving a testimony of the truth,

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both

both publicly and privately; especially in the meetings kept in his own house.

Many persons of high rank took great pains to dissuade the Count from continuing these religious assemblies, but he could not comply with their intreaties, partly because he held himself obliged faithfully to profess *Christ*, and partly because he saw that many persons had been benefited thereby, and received a blessing for their souls.

The principal subject treated of in these meetings was this: that no man can be delivered from sin, which is the cause of all evil, by the law and an observance of moral duties, but through faith in our LORD *Jesus Christ*. The beatitudes pronounced by our Saviour; Mat. v. also formed a considerable part of the subjects of his discourses at that time.*

S E C T. IV.

AS the Count always testified in his meetings of *Jesus Christ* with great boldness, so he did the same in private conversation. His acquaintance with those of the middle rank

* In the first volume of the extracts of his discourses on the four Evangelists, S. 155. we find the contents of one, upon the connection of these blessed sayings of our LORD, which he had preached, and committed himself to writing at the instance of a certain prince.

rank, and the poorer sort of people increased. They had great confidence in him because they perceived that he in good earnest meant to further the gospel of *Christ*. He also profited by their conversation, which was more simple than what he had been used to hear in the world; as for instance, in a certain company and edifying conversation, the Count dropt an unguarded expression. This was in general not attended to, but a certain man afterwards took the freedom to tell him in private that he had spoken amiss. The Count took notice of it with this remark: "It pleased me much, and was a proof to me that he was an honest man."

S E C T. V.

IN the month of April he came back from Dresden to Upper Lusatia. In what manner he employed himself at Bertholdsdorf has already been taken notice of.

Out of a relation, which was taken from his own mouth, June 17, 1747, and committed to writing, I will subjoin the following particulars: "The Sunday meetings at that time were continued in succession from six o'clock in the morning 'till twelve at night. And in this period of grace such a noble spirit of freedom prevailed, that none were obliged to attend, nor was any one in

“ the least reprov'd on account of absence.
 “ Those that went from Herrnhuth to Ber-
 “ tholdsdorf took a little bread with them,
 “ that they might be under no necessity of
 “ returning for bodily refreshment, and there-
 “ by losing some opportunities of spiritual
 “ comfort and edification. In the singing
 “ hours these hymns were chiefly used :

“ *My spirit rests in Jesus' blood and wounds, &c.*

“ *My spirit dissolves in Jesus' wounds and
 “ blood, &c.*

“ *My souls best friend ! how happy I,*

“ *When I recline upon thy love, &c.*

“ *My Solomon ! thy friendly government,*

“ *Asswages ev'ry woe, that would disturb my
 “ rest, &c.*

“ They sometimes also sung :

“ *Zion break forth with power, &c.*

“ During the preaching his custom was to
 “ set down the heads of Mr. Rothe's dis-
 “ courses, that he might recapitulate the
 “ same in the order wherein they were
 “ delivered.”

S E C T. VI.

HE had a particular satisfaction in a small
 meeting, which was kept every week
 on Friday, with a select company of such
 people as were well persuaded of the sin-
 cerity

cerity of each others love to our Saviour. Great care was taken to know the state of their souls, before they were admitted to this company; and their view was to appear before God, in unity of spirit, with prayer and thanksgiving. Our LORD *Jesus Christ* gave them, when they met together in one mind, the blessed enjoyment of his friendly and gracious presence; and others were thereby excited to a laudable emulation; a Moravian brother, for instance, came once to the Count and asked him, why he was not received into this meeting? "You do not know me, (saith he) if you did you would not refuse me; I also love our Saviour; or I would not have left Moravia." And he was soon after admitted.

S E C T. VII.

THE Count did not shew less concern for Herrnhuth than for Bertholdsdorf. We have already taken notice of the danger, in which the people at Herrnhuth stood of falling into all sorts of strange opinions; and also that the Count did not use compulsive but gentle methods to reclaim the erroneous. Here I must observe that some began to conclude from this way of proceeding that he took the part of those who manifestly deviated from the truth.

Professor Franke wrote to him Feb. 24. 1725, and gave him a very serious exhortation upon this subject, but presupposes throughout that what he had heard to his discredit could not be true, "For," saith he, "I remember what uncandid reflections and false aspersions have been cast upon me; though, with respect to myself, it has been my chief concern, through faith in the LORD *Jesus*, and in his love to be united to God in the tenderest manner, and as to others I have made it my constant practice to lead them in the most direct and simple manner into the way of eternal life, without insisting upon other matters of less consequence."

The drift of this excellent letter is, to persuade him with all diligence, according to the grace and ability which he had received, to enforce every fundamental truth, both in public and private, which is absolutely necessary to salvation, and to represent the whole Christian doctrine in such a point of view as is requisite for every soul to see it in, especially in the hour of death; to advise him also to avoid all needless divisions, not to begin with a reformation of the outward ceremonies, nor to abolish certain customs which have hitherto been no hindrance to the conversion of thousands, nor have retarded their progress in true Christianity; amongst which

he

he expressly mentions the confession before the holy sacrament.

The Count therefore took these two points, for his leading principles with his Moravian exiles;

1st, To endeavour to keep them in the communion of the church of Bertholdsdorf.

2dly, To embrace every opportunity of establishing them in the fundamental truths, on which our salvation depends.

With regard to the first point, he was so happy as to prevail at that time notwithstanding every intervening difficulty. He succeeded so far as that those who had separated themselves not only attended the church at Bertholdsdorf, but also received the holy sacrament from the hands of the rector Mr. Rothe.

With respect to the doctrine, they also came to an agreement. For after having spent three days at Bertholdsdorf in several conferences with them (and these interviews continued often from morning 'till midnight) wherein every one had liberty to speak his mind, and after he had given them his reasons and answers, and laid before them in great simplicity the main point on which our whole salvation depends, he had the happiness to find that the consequence thereof was : That they all came to an amicable agreement; and thus the happy simplicity

plicity of the first Brethren was at last rescued from the danger of indifference on the one hand, and that of scholastic disputes on the other.

S E C T. VIII.

HE then formed the plan of three different schools for the education of youth. There was one already in Bertholdsdorf for poor children, towards whose maintenance and instruction as well as for procuring them necessary books, his grand-mother Lady Gersdorf had made a considerable donation. But because he did not judge it proper that boys and girls should be educated together as usual, he determined that they should have separate schools and have persons of their own sex respectively for their instructors. This design he accomplished and took measures also with respect to another,* intended for young gentlemen of small fortunes and others, in which they were to be received

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* Concerning the building of this house, I find the following account: It was erected under great trials though at the same time with great blessing, and this peculiar circumstance attended it; for just then many exiles arrived, such as masons, carpenters, quarry-men, glaziers, and day-labourers, who all contributed their assistance, in faith unfeigned and fervent prayer, towards raising the same.

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as soon as the building in Herrnhuth for that purpose should be finished.†

It is in general to be observed that though these childrens œconomies or schools proved very expensive; yet God graciously enabled the Brethren to proceed with them. The Count's estates were greatly improved, and his grand-mother towards the end of this year made a present of two thousand rixdollers towards their support.

What he thought in general of Herrnhuth at that time, appears in a letter which he wrote from Dresden: "If God is pleased to begin a work in any part of the world, he also provides what is necessary for the carrying of it on: and such a work will not fall to the ground 'till it has answered the purpose for which it was set on foot. Then he sees fit to begin something in another place. In this light I look upon the œconomies at Herrnhuth and trust that the will of the LORD will be thereby fulfilled." He prays God to preserve him from depending upon men, and from expecting help from them. And adds: "May God soon bring me

† Mr. Jerichovius, who served this œconomy received a call to be an assistant at Teschen; his letter in which he acknowledges all the favours which he had there received, especially those of a spiritual nature, is inserted in the Büdingen-Collection.

“ me into such circumstances, that I may
 “ serve him according to his will, and as it
 “ may be most happy and salutary for our
 “ small company.”

S E C T. IX.

IN July our Count took another journey to Silesia. Before his departure from Dresden he was warned by the chief court chaplain not to go into that country, since troubles awaited him there. The royal father confessor also gave him a distant hint by a friend not to meddle with the church-affairs in Silesia.† His answer was: “ That he was
 “ obliged for the friendly advice given him;
 “ that he would pursue the plan he had hitherto observed, which was not to meddle
 “ with the state of the Silesian church, either
 “ by word of mouth or in writing.”

All that I find observable in this journey is his visit to a religious baron called Morawitzky, and also to the family of Count Henckel at Oderberg.

But that his journey to Upper Silesia was attended with danger is easily to be conceived.

For

† There were at that time certain persons who were fond of controversy, and whose zeal excited them to attempt the conversion of the Schwenkfeldians from their opinions; other matters relative to religion, were then also the subjects of disputation.

For though he had not in his own person given occasion to any disturbance with regard to religion; yet on account of others, some charges might be laid against him. It was well known that he had received people on his estates who came from the Imperial dominions. But that he was unblameable with respect to Christian David's journies was not so well known. This active witness of *Jesus* was not to be restrained by any means. It happened this year that he against all remonstrances, leaving his occupation suddenly set out for Moravia; where it is not to be denied, he preached the gospel with great success. He escaped many threatening dangers in a wonderful manner. I have often spoken with him concerning this desperate undertaking, and found that he did not take this step with any doubt of its being right; but with a peculiar conviction of the propriety of it in his own heart.

S E C T. X.

THAT blessed servant of *Christ*, Mr. Schwedler minister at Niederwiese on the Silesian borders, made a visit at Herrnhuth this year. Out of a letter from Lady Gerisdorf I find that he delivered an excellent discourse at Hennerisdorf, which lasted from nine in the morning 'till three in the afternoon. It happened frequently at his church that

that when the service began at five or six in the morning, it did not end 'till two or three in the afternoon. In the course of this service he sung a hymn at certain intervals, and by this means his auditory, which continually increased, was prevented from being tired. He would sometimes in the singing make use of an emphatical exhortation.||

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|| The Count mentions this particular instance in his book called *Jeremias a preacher of righteousness*.

At a communion in the church at Wiese, there was once sung a Lutheran hymn which begins thus:

Farewell, vain world, forever

With all thy empty mode:

Christ and his grace's favour,

Thy system do explode.

In the midst of this verse, Mr. Schwedler being suddenly excited by an uncommon zeal for the truth as Elias was, ordered the organ to stop, and calling out with a loud voice, he spoke to this effect: "In the name of God, do you consider what you are singing? do you really bid farewell to the vain world and all its glory? no; it is *Jesus Christ* whom in fact you do not love, and this you must confess, if you will speak the truth. But now you say, you renounce the world, which is not the case." Having addressed the whole congregation in this pathetic and striking manner, so that every one seemed surprized and touched to the quick, he proceeded: "Well then! whoever is so disposed as to take leave of this false wicked world with all its vanities, and to explode its fashion, by the grace of *Christ*, let him now declare it in the name of *Jesus*!" And then this verse was begun again, accompanied with innumerable sighs, throbs, and tears.

He was a scholar of Dr. Samuel Carpzow, and a very zealous divine of Wittenberg. He maintained an intimate friendship for many years with the Lady Gerstdorf, and by her means formed an acquaintance with the Count; though they differed greatly in their method of religious instruction, yet he was a friend of the brethren.

S E C T. XI.

AMONG the exiles who arrived this year from Moravia, there was one family that deserves particular notice; which from the beginning had a great influence not only upon the Count's labours in the congregation at Herrnhuth but also on his personal circumstances, even 'till his happy exit. This family consisted of David Nitschman, (a wheelwright by trade) his wife and two sons Melchior and John, and a daughter Anna.

The former of these two sons became elder of the congregation at Herrnhuth. He had purposed to visit the awakened Saltzburgers, and to serve them in the gospel, but was imprisoned in Bohemia and there ended his life 1729, as a faithful confessor of *Jesus Christ*.

In the year 1734, his parents went to the West-Indies to preach the gospel to the poor negro slaves. The mother departed this life at St. Crux, 1735. The father returned

to Europe, but after some years went back to North America. He was a respectable person among the Brethren at Bethlehem in Pensilvania, and entered there into his rest in a good old age.

The younger son John is still living, a worthy bishop of the Brethrens church, and at this time teacher and elder of the Brethrens congregation at Sarepta in Asia.

The daughter Anna was awakened in her childhood, and placed among the other girls at Herrnhuth for her education. After some years she became eldress of the sisters there. More concerning her will occur in its proper place.

S E C T. XII.

THIS year the persecuted Schwenkfeldians applied to the Count in a writing, drawn up in the most pressing and humble terms for protection and a place of refuge.* He consulted his grand-mother on the

* I will add an extract of a letter from these Schwenkfeldians to the Count :

We, the so called Schwenkfeldians, being oppressed and afflicted with the utmost distress both of body and mind, earnestly and with great anxiety petition for refuge and assistance from you in this humble manner. The spreading fame of your kindness, and great love shewn to so many oppressed and persecuted persons, encourages us to sue for

the subject of their petition; and she promised them a settlement in Upper Bertholdsdorf. But they did not arrive there 'till the year 1727, when the Count had purchased that estate of his uncle the privy counsellor de Gersdorf, to whom it devolved at her decease. In the mean while they moved to Herrnhuth having previously obtained leave for that purpose.

They had suffered greatly in Silesia, and chose rather to leave their country and lose their all than act contrary to their conscience. The Count had already in the year 1723, at

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your benevolence and compassion. And in humble confidence of your favour, we take the freedom of laying before you in what manner our distress is increasing from day to day, for it is very evident to us that we must soon be under a necessity of leaving our country. We poor people overwhelmed with grief know not whither to go, or where to find an asylum. In these circumstances we intreat you for God's sake to take pity upon us, and to allow us an habitation at Herrnhuth, as the depth of winter approaches, though but for a short time; and we will pay for the same with thanks. We will join our prayers with those who by your fatherly care have been relieved from their great anxiety; and will incessantly call upon God to pour upon you out of the fulness of his grace one blessing after another, so that much good and spiritual edification may be effected by your labour.

Harpersdorf, Dec. 19, 1725.

To this the Count immediately sent the following answer: "I would advise you to consider these particulars:

the proper place made inquiry concerning them, and was informed that they were at liberty to emigrate. Therefore as they now came to him in a quiet orderly manner, he received them and that so much the more readily, because he hoped to gain them for our Saviour.

From the year 1727, they took up their abode at Bertholdsdorf, demeaning themselves as an orderly and industrious people. And as the Count knew very well of what importance it was to them to be called Schwenkfeldians, (though many of them at that time knew but little what Caspar Schwenkfeld

“ 1st. Whether a better method may not be found out than that of quitting your country.

“ 2^{dly}. Whether you are sure that in your emigration you have no other view, than that of saving your souls and keeping your consciences clear.

“ 3^{dly}. Whether you are able to encounter the unavoidable difficulties that will attend such a step.

“ 4^{thly}. I must desire you to lay this matter in prayer before God to the end that you may obtain his direction.

“ I mention these things with this view, that in such a weighty matter nothing may be done without due consideration. Having done this, you may be assured that in case of your removal I shall gladly receive and accommodate you in the best manner possible, though that may be but a poor one; and be assured that I wish to imitate the example of our friendly loving and condescending master *Jesus Christ*.

“ *Bertholdsdorf, Dec. 25. 1725.*”

This was an answer worthy of a Christian.

Schwenkfeld had taught, and left in his writings,) so he was not concerned to make them Lutherans, but to bring them as poor sinners to *Jesus Christ*. They did not look upon themselves as a congregation of *Christ*, properly speaking; for they had neither baptism nor communion, (though they acknowledged both these ordinances to be of divine institution :) and therefore attended the church at Bertholdsdorf, or remained at home and read some of Schwenkfeld's books, or those of other religious authors. There were indeed some among them in whom not only the fear of God, but a real desire of salvation was to be observed.

S E C T. XIII.

AMong the writings of this year published by the Count, was a little book upon "the last discourses of our LORD and Saviour *Jesus Christ* before his Death on the Cross, containing the 14th, 15th, and 16th, chapters of St. John, explained by many Annotations and parallel texts of scripture; printed at Frankfort and Leipzig, 1725."

The reader of this book may see that the author lived in the subject he treated of. He turns the words of our Saviour in the above-mentioned chapters into verse composed in an artless and easy manner. Each chapter con-

cludes with an application. It is dedicated to three ladies of rank who were his intimate friends and relations. In this treatise which consists of seven sheets only, he has expressed his whole mind; and it therein appears, with what reluctance he continued in such employments as were not according to the wishes of his heart, with what burning zeal he desired to serve the LORD *Jefus Christ* and to propogate his gospel; how he abhorred the vanities of the world and how respectable the reproaches of *Christ* were to him. It is also very discernible that he did not content himself with empty knowledge but sought the enjoyment of true substantial happiness. He complains of the divisions of the church of *Christ* and also of those among the souls whom he had taken in charge.†

S E C T. XIV.

A Book, entitled: "A Collection of Spiritual Hymns," was printed at Leipfic.‡ The

† Out of the most interesting part of this treatise which is become very scarce the Count has inserted thirteen hymns in the Brethrens hymn-book, printed in London, 1753, between N^o. 1732, to 1744.

‡ This book was sold off and never reprinted. The two parishes Gros-Hennersdorf and Bertholdsdorf have since that time obtained another (carefully compiled by some Lutheran divines) entitled: "An

The Count's intention therein, was to extract the most edifying of all the old and new hymns for the use of the congregation at Bertholdsdorf and other friends. The excellent doctrinal expressions of the old, and the liveliness of the new hymns, which serve for our encouragement in the Christian course, were very weighty to him. The collection, besides appendixes, consists of thirty-nine parts with an explanatory preface by the Count. Properly speaking, Mr. Jerichovius ranged them in this order; and several hymns were inserted which did not altogether coincide with the Count's sentiments. Mr. Rothe would rather have had the book consist of two parts, the one for the congregation of the church at Bertholdsdorf, and the other for family devotion and the use of awakened souls.

The Count dedicated this hymn-book to his grand-mother; and writes: "It is a peculiar pleasure to me that I can present you with a book that contains those spiritual hymns, wherewith we make melody in our hearts to the LORD, in a place to which you wish every blessing.—I will add the following declaration which during your mortal

"Evangelical Hymn-Book, designed for public and private use, consisting of Extracts out of Old and New approved and edifying Hymns."

“tal life you will find true, and when before
 “the throne of the Lamb you will approve :
 “I will sing the praises of the LORD who hath
 “chosen me, and will be more vile than dust
 “in mine own sight, and thus I shall be had
 “in honour among the poor despised ones,
 “whom the LORD hath called to be his
 “people.”

Immediately after the preface he subjoined Dr. Marperger's thoughts upon the fundamental points contained both in the old and new hymns, taken out of the Dresden hymn-book.

S E C T. XV.

AT this time was also published at Leipzig, “Count Zinzendorf's sure Foundation of the Christian doctrine, according to Dr. Luther's small and simple catechism.” In the dedication thereof to the Hereditary Prince of Denmark, he thus expresses himself: “I declare with the deepest respect, “that the contempt thrown on the gospel of “*Christ* has for some years past kindled in “my soul such a degree of burning zeal for “his cause that I cannot but confess my “crucified LORD and Saviour before all the “world ; and that this feeble attempt flows “from that source.” Mr. Schæfer prefixed a preface to this work, in which he owns: “That it is not very usual to see noblemen
 “publish

"publish catechisms; but affirms that it is a
 "praise-worthy act, especially as the Count
 "has been pleased, instead of making a new
 "one to follow strictly Dr. Luther's."||

The method he observed in drawing up
 this catechism was, to affix suitable texts to
 every subject and to answer the questions in
 the very words of scripture. He concludes
 the work with a prayer, whereof the follow-
 ing lines are a part :

"O ! eternal love ! let it be exemplified in
 "me thy unworthy servant, that thou hast
 "chosen things that are despised, and that
 "thou canst make what is nothing accounted
 "of an effectual means of promoting thy
 "glory. Yea ! let me experience, notwith-
 "standing my defects, weakness, and want
 "of eloquence, that thy kingdom doth not
 "consist in word but in power ! amen,
 "hallelujah !"

Upon a careful perusal of this piece, we
 find that the great and blessed truths of the
 gospel are therein laid as the solid and abiding
 foundation of eternal happiness. In after-
 times he thought otherwise of such points as
 are not essential parts of it, than he appears
 to have done in the tract before us, for he at-
 tained

|| In the Natural Reflections the Count takes no-
 tice that this catechism was printed with the appro-
 bation of the person appointed to licence books in
 Saxony.

tained a deeper insight into certain truths with a clearer understanding of some texts of scripture than he had before, and made use of an easier and shorter method of instruction. But with respect to the fundamentals of the Christian doctrine, to these he adhered invariably, and never advanced any position that was inconsistent with the same 'till his happy departure.

In the year 1735, a new edition with amendments was printed.

S E C T. XVI.

THE French translation of John Arndt's True Christianity, was published at this time. The Count held the original in great esteem, and hoping that it would be useful in France, caused it to be translated by one Samuel de Beauval. As he sought nothing but the edification of others, he purposely omitted those passages in which the author had inveighed against the Roman-catholic church. Out of respect to Cardinal Noailles and in confidence of his friendship, he ventured to dedicate this translation to him. Baron Watteville delivered it to him in the name of the Count, and was graciously received. But it seems by the cardinal's answer, which is to be found in the Büdingen-Collection, that he would have been better pleased if he had received the

the book before it had been dedicated to him; for he had great reason to use prudence, and chose not to appear to countenance strange doctrines, or to approve of such propositions as do not agree with the Roman-catholic church.*

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* In the acts of the Four United Brethren it is said: "As soon as Arndt's Christianity was printed in the French tongue, they resolved to send it to France. Baron Watteville arrived with it at Paris in Sept. 1725." He had immediately an audience at the Archi-episcopal Palace; but the delivering of the book was postponed to the second audience, which happened at Conflans, (the cardinals country-house) when he presented it with a speech in form. The cardinal received it with great affability, and spent eight days in reading and examining it. This time being expired, Baron Watteville was given to understand in the third audience, that the cardinal had read the book and found it to be so excellent that he not only received it himself with joy, but also esteemed his countrymen happy, to be thereby enabled to read so many great truths in their own language. He then invited him to dinner and conversed with him many hours with great freedom. Having expressed his concern that the Count and he were of different denominations, he added, in the presence of several of his chapter, that if there were many in his church and among the bishops like the Count, true religion would be in a more prosperous condition than at present. He then conducted him into his garden and conversed with him very openly about the state of the Gallican church. He asked at the same time whether the Count had not many enemies, and did not

S E C T. XVII.

BESIDES this book the Count made an extract from Dr. Valentine Ernest Loescher's useful and necessary Questions contained in a catechism, which he caused to be printed. His intention herein was to instruct and reclaim the people of the neighbourhood, who opposed and contradicted the doctrines advanced by himself and his united friends, and to put them to shame on that account. He obtained his aim with many, and made it appear by this treatise that Dr. Loescher an orthodox and irreproachable divine of the Lutheran church taught the very same doctrine which he and his friends had preached both publicly and privately. Many remained nevertheless in their perverse disposition of mind, and made no scruple of conscience to oppose those doctrines which are the very
soul

"meet with great persecution?" since this is the
 "common fate of all true children of God in every
 "denomination of religion.—As to the above-men-
 "tioned book, he had no scruple in recommending
 "it to the booksellers, but he foresaw, that the sale
 "of it would be prohibited. This being afterwards
 "the case as it was apprehended, it was sent to Van
 "Waalbergen book seller at Amsterdam. At parting
 "the cardinal assured him and all his friends united
 "in *Christ* of his love, and recommended himself to
 "their prayers."

soul of the confession of the Protestant church. But by so doing they themselves became contemptible, and their doctrine suspected. The above-mentioned extract was dedicated to all the impartial ministers and friends of the truth in Upper Lusatia.

S E C T. XVIII.

THIS year he also published at Dresden a book called *Socrates*. Under this title he laid before the public once a week a periodical paper, and it was not at that time known that he was the author of it. The greatest part was written in prose, the rest in verse. He speaks therein of many things with great freedom, but without satyr or abuse.* However many were greatly incensed against it, and succeeded so far in their opposition that they procured the condemnation of the third part of it by the city-council.†

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* When the Count, after his conference with the divines at Stralsund, shewed them his writings published in the year 1737, he made at the same time this declaration concerning *Socrates*: That the faults of the church and state were therein freely censured; that the liberty he allowed himself in, it could be reconciled with the office he then bore, but that it did not harmonize with the present situation of his heart.

† The author himself gives the contents thereof thus: "In this book I have endeavoured to answer all objections to the doctrines I inculcate, have

I learn from a written account, that it was likewise sent to the administration and branded with the odious appellation of a libel, but upon strict examination it was looked upon as a performance that contained in it nothing injurious to the reputation of any person whatever. The bookseller could not name the author, and this was considered as the reason of the above-mentioned censure. The Count therefore informed him that he would be answerable for the contents of the book. In the mean time he continued the work, this and the year following, till the numbers amounted to thirty-two.

They were first printed in quarto, and in the year 1732 in octavo under this title: *The German Socrates*, that is, a faithful declaration of several fundamental truths, which are not so much unknown as disregarded.

After the dedication to his Majesty Christian VI. King of Denmark, he writes thus in the preface: "A famous lawyer and philosopher now in eternity, wrote once to me at Dresden, that he could not reconcile my cate-

chisms, created the bare attention to outward ceremonies and performances with that contempt it deserves, and called upon my fellow-citizens, in the most pressing manner, either to turn to the LORD with their whole hearts in the way which I have pointed out, or not to appear religious, when in reality they are not so, and thereby bring shame upon their profession."

“chisms, with my other anonymous essays.
“My answer to this great man gave him so
“little satisfaction, that he asked me two
“years after whether I was in good earnest;
“I answered, yes, with my whole heart,
“and that even from my youth up. He
“looked at my fellow-traveller who was silent
“and appeared to him to be of a philosophical
“turn of mind, and said: I should be glad
“to know this gentleman’s thoughts about it.
“He answered: I am well convinced of the
“truths contained therein by my own experi-
“ence. Gentlemen, said the other, I wish you
“thousands of blessings; your adversaries’
“name is Legion, for they are many. But
“he continued, I should like to see a simple
“day-labourer, that can reason and also be-
“lieve. I answered: I could with much plea-
“sure shew you a great number of such people,
“against whose fundamental insights, solid
“conceptions and assurance of faith, no objec-
“tions would avail. To see such (said he) I
“would even take a long journey in my old age.
He proceeds: “How shall I for the future
“avoid the inconvenience of being obliged to
“make a different appearance from that
“which is agreeable to me, among those with
“whom I have to do, that I may gain some of
“them? May it please the LORD, who
“knows the desire of my heart, to clear my
“way and lead me into that plain and simple
“course

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“ course of life ; wherein I may proceed with-
“ out any mixture with, or interruption, from
“ the world, and without giving any offence
“ to those who have renounced the pomps
“ and vanity thereof ! I shall then with full sa-
“ tisfaction remain unknown as to my name,
“ and gladly surrender myself and all I have to
“ my faithful Saviour, in whom, from the time
“ I was capable of thinking to this very hour, I
“ have believed, and whom I have loved and
“ preferred before every thing besides ; and
“ will chearfully bear a greater load of re-
“ proach and false accusations than hitherto
“ hath been laid upon me ; if I can only there-
“ by convince mankind, that I believe and
“ therefore speak, and that I love much be-
“ cause my many sins are forgiven, &c.”

These pieces have been explained by notes in the last edition. At the conclusion we find by way of appendix, thoughts for learned and yet humble inquirers after truth. And also the author's collection in order to clear up some misunderstandings of certain points.

He intended to add a second part to this work and bestowed some labour upon it, but having published his Theological Considerations, he thought it unnecessary to continue the other.

S E C T.

S E C T. XIX.

THE Count's view in publishing these sheets according to his own declaration was, to make the same experiment on his fellow-citizens as Socrates had done on those at Athens; and thereby to bring them to reflection. He shewed them by his doctrine and example how to attain true and lasting contentment. He endeavoured to bring them off from resting in the form, and to recommend to them the power of religion, earnestly persuading them either to become by the grace of God true Christians, or to give up all pretensions to that sacred character.

Whatever remarks were made upon this performance, and with clearness and precision came to his knowledge, he attended to by answering the objections and explaining the passages which gave rise to them. He exculpated himself from invidious charges; fought to remove all misunderstanding with respect both to his principles and practice; and when he was convinced of a fault, he promised amendment.

The representation, which he gives in his Socrates of his own way of thinking and acting, here properly claims a place. Under this borrowed name he relates as much of his life, as is necessary to prove that he had never altered

altered his mind with regard to the main point of religion; but that he had always held the divine truths thereof in the highest estimation, and pressed the practical influence they should have upon believers in conforming them to the mind and example of *Christ*, not only since he had to do with such divines as were weak enough to call his principles in question, and with such sensible people according to the wisdom of the world, as attempted to draw him off from the sacred maxims and holy ways of Christianity, but also from the time he lived in the house of his parents, as well as from his entrance into public life.

In the first part he says: "I am not a
 " Christian so much out of fear, as through
 " love and devotedness of heart to my good
 " Saviour, who has made me a contented and
 " happy man. I am not afraid of spirits,
 " not because I believe they do not exist, but
 " because I am persuaded they cannot hurt
 " me.—I have not altered any of my senti-
 " ments from an apprehension, lest I might be
 " punished by the magistrate, or incur the
 " contempt of my fellow-citizens, or lest God
 " should condemn me to hell; but because I
 " am so happy as to believe, that God exists,
 " and that he works upon our souls, and be-
 " cause he has approved himself gracious to me,
 " and has changed my mind. Now I would
 " fain

“fain be useful. God has no need of me, he
 “only acts out of love and condescension to
 “his poor creature, in making me his instru-
 “ment. But thou, my dear fellow-christian!
 “standest in need of me, and I of thee. I
 “will tell thee something good; and give
 “thee leave to tell me something.”

Having in the twenty-first part spoken of
 his younger years, and intimate friends at
 that time, he adds: “I assure you that I feel
 “now the same love’s-compunction as I did
 “then towards my best friend *Jesus Christ*;
 “that I endeavour to have him more in my
 “heart than on my tongue. That I have
 “never loved him enough, and that I am at-
 “tached to him much more than I was fifteen
 “years ago.”

S E C T. XX.

WHOEVER compares his *Soerates* with
 the poems composed by him this
 year, will find a great similarity of thought
 and expression in both. Many hymns of this
 date inserted in the Herrnhuth-congregation
 hymn-book, are in the same strain.

The great declension of the church, in all
 its states, was always before his eyes, and he
 could not refrain from bearing his testimony
 against it. It was no play with him, but he
 spoke of it so plainly, and with such an em-
 phasis,

phasis, that it was severely felt. He spared none, and least of all, such teachers, as denied in their lives what they preached with their lips to others.

How far his zeal carried him at that time appears from his poem made on his grandmother's last birth-day, which is to be found in the last edition of his German poems, N^o. xlv.

He shews continually how to remedy what was amiss by pointing out *Christ* and his doctrine. But it is nevertheless manifest, that he had not then that clear knowledge of the gospel, which we observe in his writings since the year 1734.

His hymn N^o. 580 in the Herrnhuth hymn-book printed 1737, was very much approved by the brethrens congregations.

S E C T. XXI.

THE Count has declared his mind in the supplement annexed to the Büdingen-collection concerning his writings, whether discourses, poems or hymns which had been printed from time to time to the year 1734. He mentions first of all, that from the time he began to appear as an author, 'till the day of this declaration in the year 1745, he has invariably continued in the experience of the same grace. What he believed then, the same he

he has believed since with his whole heart. But he was disposed in the ten years from 1724, to 1734, to pay much regard to the opinions of his adversaries, to put the best construction upon them, and to suspect and think meanly of his own. On this account it was, that he did not then express himself so determinately, as in succeeding times; and it is possible that certain paradoxical and unguarded expressions which he had made use of at that time, might have been the occasion of his being charged with holding some erroneous opinions.

He therefore entreats every faithful and honest reader, not to form a judgment of the fundamental plan of his doctrine from his writings published from 1724 to 1734, or from the non-essential matters contained therein; for he had acquired from time to time a clearer and deeper insight with respect to things in general, and had more especially increased by the grace of God in the knowledge of the truth itself as it is in *Christ Jesus*.

S E C T. XXII.

UPON this head I think it necessary to add the following remarks: The Count did not suppose that there could be any who adhered to that which they had once in any measure apprehended, without advancing further in

in the knowledge of it. He deemed it impossible but that a person, who was a sincere inquirer after truth, must discover wherein he had been mistaken, and what he had not perhaps known before. He was persuaded that whoever was influenced in his researches by the love of truth, upon better information would readily exchange his former apprehension for a clearer conception of things. When it was objected, that such a way betrayed an inconstant mind, he answered: "Truth must be preferred to the honour of being invariable in our sentiments; we must ever remain scholars, inclined to improve and to learn better." This is the reason, that he continually corrected his own writings. It is scarce needful to mention, that we do not speak in this place of things touching the ground of our eternal happiness: for in this respect he remained immovable like a rock.

Give me leave to subjoin what he has said himself upon this subject: * "We become more and more enlightened, more and more favoured and blessed with one or another insight. But if we should conclude now we have attained all, we should greatly err; our attainments are gradual, and

* May 24th, 1726, upon the question: Have ye understood all these things? Matt. xiii. 51.

* See the extract out of the Discourses on the Four Evangelists, Vol. II. S. 989, &c.

" we perceive every year that we have been
 " so much longer at school. We advance
 " from one class to another, and do not at
 " once abound in *all* knowledge and judgment,
 " Phil. i. 9. We are in a progressive man-
 " ner led into all truth." In another place,
 he says: " The nature of divine knowledge
 " widely differs from that which is merely
 " human. The one is liable to uncertainty
 " and error, the other has the sure word of
 " truth itself for its foundation; and as we
 " increase in the right understanding thereof,
 " so are we delivered from our mistakes and
 " ignorances, and confirmed more and more
 " in the belief of its authenticity as well as of
 " its unspeakable importance to us; and the
 " more we believe the truth as it is in *Jesus*,
 " the more we are enlightened, and become
 " more desirous of being better acquainted
 " with the scriptures which testify of
 " him; the more we are convinced of the
 " imperfection of our insight therein, and
 " the longer we find that we know but
 " in part, the richer we grow in the know-
 " ledge of those things which concern our
 " everlasting peace, and the greater certainty
 " we obtain that we judge aright by the ex-
 " perience of the blessed effects they have
 " upon us."

S E C T. XXIII.

AT the conclusion of this year, the Count had the joy to welcome and embrace Baron Frederick Watteville at Bertholdsdorf upon his safe return from France.

God also gave him a daughter on Dec. 28, who was called Henrietta Benigna Justina. Her grandmother was present at her baptism.

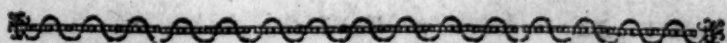




PART II.

CHAP. VI.

Of the YEAR 1726.



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SECT.

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SECT. I.

WITH respect to this year, the Count himself declares, that it was undoubtedly the most interesting part of his whole life, and afforded so much matter for self-examination, that it would certainly have been his own fault, if he had not greatly profited thereby. But upon the whole he had more reason for thanksgiving than complaint.

What

What I have to say concerning it relates, partly to the circumstances of Herrnhuth and those of Bertholdsdorf, and partly to his journies to Moravia, Silesia and Franconia, his abode at Dresden, and his writings both in prose and verse.

S E C T. II.

Several persons, who entertained particular opinions, had joined themselves to those people at Herrnhuth who were concerned about their eternal salvation, and the late demonstrations of grace were succeeded by trials of a dangerous tendency; as on the one hand the Brethren, by the grace of God, came to an agreement to abide in the doctrine of *Christ* and to lay their hope of salvation on him, as the *only* foundation thereof; so on the other hand the enemy sought to bring them into confusion, and to this end employed several erroneous people to form parties against the Count.

A disagreement arose even among the Four United Brethren, of whom we have taken notice. The free objections that were used to be started in their conferences, proceeded at last to such lengths, that the Count had reason to fear that they who raised them were in good earnest. And that this attempt was not made against circumstantial or indifferent things, but

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the main point of the Christian religion, we learn from a hymn which he made in the year 1738, wherein he expresses himself with a view to those times as follows:

*Satan, who always views the cross with pain,
Try'd thirteen years ago his point to gain,
By's usual scheme, suggesting something higher
Than Jesu's death, to which we should aspire.*

Have mercy, Lord!

The Count, for his part, kept to the word of atonement thro' the blood of the Lamb; the same did also Mr. Rothe and several Brethren at Herrnhuth, viz. Martin Dober, David Nitschman, Mr. Gutbier and others.

Meanwhile it cannot be denied, that the Count wanted what is indispensibly necessary to maintain the truth; he was not then possessed of that intrepid firmness of mind which is requisite in the defence of it, and proceeds from a clear view of its evidences; therefore he could not without some degree of diffidence answer the several objections made against it, for he was not as yet so experienced and well versed in the scriptures as to be able with the sword of the Spirit, which is the word of God, to cut these knotty doubts to pieces which the artifice of unbelievers raised to bring discredit on the principles of our holy religion.

He

He turned to our Saviour, and poured out his complaints with anxiety of heart to him. The state of things at that time he describes in these words :

*We shed innumerable bitter tears
Before our Lord: oppress'd with Grief and
fears;*

*For empty doctrines daily did increase,
Which sadly broke the Brethrens bond of peace.*

Have mercy, Lord!

*O Lord, we cry'd, who wast content to bleed
For th' human race, cease not to intercede
That us thy Father may with patience bear;
See our distress, our heart's petition hear!*

Have mercy, Lord!

S E C T. III.

I Shall not detain the reader with enumerating all the whimsical notions broached at that time at Herrnhuth, (*viz.* one maintained, that *Christ* is not God; and another, that he is not man) but only subjoin the following extract out of the acts of the Four United Brethren:

“ A certain lawyer in Franconia engaged
“ in a dispute with a clergyman of the same
“ country about some private opinions
“ which he endeavoured to propagate; on
“ this account the minister refused him the

“ holy communion, and by so doing made him
“ his enemy. However zealous an advocate he
“ had been in times past for the LORD’s supper,
“ so strenuously did he afterwards oppose that
“ holy ordinance. On this occasion he wrote
“ to the Count, and when by his answer he
“ understood that he was so far from counte-
“ nancing his way of thinking that he highly
“ disapproved of his extravagant and erring
“ spirit, he obtained his dismissal from the
“ place where he had served as counsellor,
“ and set out immediately for Herrnhuth,
“ where he arrived in the absence of the
“ Count, who was then on a visit in Mora-
“ via. By an extraordinary appearance of
“ holiness, this man excited wonder at first
“ in the people there, whose minds were un-
“ settled, and then carried them away into a
“ separation. In this unhappy state of things
“ GOD so ordered it, that both the Count on
“ his return, and Mr. Rothe who was on the
“ spot, laboured to remove this evil, tho’ from
“ different principles. Mr. Rothe thought it
“ consistent with his office publicly to confute
“ the dangerous tenets of this man and his ad-
“ herents, who were unwise enough to be de-
“ ceived by him, and to be influenced by his
“ malice against the truth. But the Count,
“ in conformity to his charge as a ruler or
“ magistrate, remained quiet, and as a child
“ of GOD pressed nothing but love. He also
“ made

made at first pressing remonstrances to this person, but finding all his attempts availed nothing, he had recourse to prayer, in which he laid the deep concern of his mind about this matter before the LORD. Then it was made clear to him why God permits such things. He saw that the firmness of the foundation of those people, who spoke of *Jesus Christ* and had a form of Godliness, but possessed nothing more than what they had acquired by their own sense and reason, became thereby doubtful and suspected to themselves; that it was an incitement to others to be more earnest to attain real Godliness; and as to himself he drew this use from it, that he learnt by experience, what consequences ensued from the toleration which he had universally recommended. He was also convinced that the corn of wheat which had lately fallen into the ground at Herrnhuth and Bertholdsdorf, would bring forth a glorious crop, and that a medicine might be extracted out of all that poison. He continued to exercise love and benevolence, avoiding contradiction; and maintained the work in stillness with great care, bearing with much patience the rudest machinations of this man even against his own person; for he fain would have induced the

Count

"Count to use severity against him, which
"would have looked like a persecution.

"After some time this man grew mad, and
"having experienced every possible kindness at
"Herrnhuth, he removed thence,* and by
"his removal the troubles there ceased in a
"great measure."

S E C T. IV.

IN the mean time, this man's art of seduction had prevailed so far as to effect a public separation of almost all the Moravian brethren from the church of Bertholdsdorf. The Count writes: "There were at that
"time none who stood by me, except the
"first exiles and some few other brethren at
"Herrnhuth."

This separation could not be kept secret, but soon became a subject of general speculation; and some zealous teachers, who were unacquainted with the real cause, reflected with much severity upon the Count, and charged him with the whole blame of this unhappy affair.

Whilst the division lasted, he suffered from all sides in his character more than any of the
Brethren,

* He continued in this melancholy situation, in great misery some years, and in this darkness made a lamentable exit.

Brethren, but the consciousness of his innocence and of the uprightness of his intentions supported him; and he laboured to restore peace and union in the most effectual manner, not resenting the injurious treatment he had received, but taking such prudent steps in the spirit of meekness and forbearance, as appeared to him most likely to be attended with success. And this he had much at heart, not only as a private Christian who was concerned for the welfare of others, but as one who was to act in their behalf in a public capacity; for the Moravian Brethren had this year presented him with their first call to take upon him the care of the congregation and of all such matters as related to the good order of their church.† His declaration upon this occasion was as follows: "I know what is
"incumbent upon him who is called to the
"pastoral office and will execute the same
"with the approbation of his LORD and mas-
"ter. He must not be careful for his own
"personal ease and safety, when the flock
"committed to his charge is exposed to dan-
"ger; he must bear with patience all the at-
"tacks

† This is mentioned in the supplement annexed to the report of the committee of the parliament of England, to whom the petition of the deputies of the United Moravian churches was referred, for an act in behalf of themselves and their brethren, printed in folio, 1749, P. 1.

“tacks of slander and reproach which he does
 “not deserve, return blessing for cursing,
 “suffer the censure due to others to fall upon
 “himself, and even to distress himself if ne-
 “cessary, to save others from ruin.

“I have these fifteen years past not only
 “patiently borne my brethrens faults, but
 “also thrown a veil over them. And that
 “has been done from August 1722, till 1737,
 “with such invariable constancy, that I have
 “since that time frequently submitted to the
 “burthens of other men, and satisfied myself
 “with this perswasion, that my faithful prin-
 “cipal knew me amongst the multitude, and
 “when he should see it good, would not suffer
 “me to lie under the imputation of those
 “things, of which I was innocent in his
 “eyes.”

S E C T. V.

THE Count saw plainly, that he must
 either leave these poor straying sheep,
 (who were not to be reclaimed by harshness
 and severity,) in a state of separation and fa-
 naticism; or take care of them in a manner
 suitable to the disposition of mind they were
 in; and he resolved to treat them with gen-
 tleness and forbearance.

In a writing of Dec. 31, 1740, he says:
 “It is true, we have a national Moravian
 “congregation;

“ congregation ; but no man must imagine,
 “ that the individuals were always what they
 “ are now ; the appearance was quite diffe-
 “ rent in the beginning ; not only particular
 “ and strange, but dangerous and hurtful
 “ opinions prevailed among the brethren.
 “ The teachers who have faithfully adhered
 “ to the truth have unanimously acknowledged
 “ this as well as myself, we only differed as to
 “ the method of redressing this misfortune.
 “ I rejected theirs entirely, and in the name
 “ of our LORD, made use of that, which to
 “ me appeared the more prudent of the two.
 “ *That has at last made me a Moravian preacher.*
 “ The event has proved, that our Saviour
 “ has blessed the means I made use of with
 “ success ; which makes me forget all the
 “ pains I have taken, the time I have spent,
 “ the anxiety I have suffered in my own
 “ mind, the evil reports that have been raised
 “ to my prejudice, and all other inconveni-
 “ ences which a man generally draws upon
 “ himself who will embark in such a hazard-
 “ ous attempt.”

S E C T. VI.

HE continued without intermission his pub-
 lic recapitulation of sermons, and took
 all other opportunities of instilling the mind
 of *Christ* into the Moravian exiles. In the
 select

select meetings he spoke upon the most weighty subjects, and upon all occasions conversed now with one and then with another of them, in a brotherly and hearty manner. This friendly behaviour had a good effect. With regard to the outward forms and regulations to which they were attached, he prudently gave way to their prejudices; for as often as these matters were insisted on, divisions were the immediate consequence. And as to the doctrines, he endeavoured to convince them that in all essential points it harmonized with the truths of the evangelical church among the Moravians.

In a writing concerning the necessity of forms, and the particular situation of the Moravians, Feb. 14, 1738, he says: "I used all the influence I had to preserve the Moravian exiles that were under my protection in the Lutheran establishment 'till the year 1727. In the year 1725 I first perceived they had not entirely the same doctrine with us; however, the point of difference, on a strict examination, was soon found to be of no material consequence. But when they all at once began to separate themselves in the year 1726, I could not think of a better expedient to prevent a breach of union, than to regulate them, according to the best of my knowledge and understanding, in the Lutheran

" form

“form which though not so perfect as might
 “be wished, yet is in itself a well constituted
 “church. To this they agreed to conform
 “for that time.”

S E C T. VII.

THE instability of the Brethren at Herrnhuth caused the Count much trouble, which appears by a writing under his own hand; but what gave him the greatest uneasiness was their dividing into parties and opposing each other. These disorders in their community spread so far, as I mentioned before, that there remained but few who were not infected by them. They who were engaged in these factions, fell into such a spirit of bitterness as to throw out all sorts of scandalous reflections against the Count. Among other appellations they called him the *beast*, who had given power to the false prophet (meaning Mr. Rothe) to bring them into a way of error. Others also, whom he had looked upon as true Brethren were in some measure dissatisfied with him, and many upright people through misapprehension passed severe censures upon him; this increased his distress. But God was pleased to afford him abundant consolation under these trials, and to give him confidence that all should end well, and his gracious designs in permitting these

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these disorders be accomplished. He therefore was able to comfort others who bore their share of trouble with him on account of those confusions, and to strengthen their hope of a happy issue out of those painful circumstances. Our brother David Nitschman has often related, in what manner he used to encourage him by saying: "Though the corn
" of wheat, which has been sown, now seems
" to die in the earth, yet it will take root,
" grow, blossom and bring forth much fruit."

S E C T. VIII.

IN Bertholdsdorf many people were awakened by the testimony of *Jesus*. On Jan. 1, there were ninety persons who publicly avowed themselves at the LORD'S supper, to be followers of *Christ*.

An awakening also commenced by means of the preaching of the gospel among the Vandals, in whose behalf the Count so much the more interested himself, as it was his grandmothers constant concern and prayer that they might be brought to a living knowledge of *Jesus Christ*. To this end she had caused the psalms and St. Paul's epistles to the Romans and Galatians to be printed at her own expence in their language.

S E C T.

S E C T. IX.

THIS respectable lady finished her happy course on March 6th. The Count in an ode on her last birth-day, addresses her in the following manner :

*Pattern of grace! whose faith and practice shew'd,
To me and others what we owe to GOD;
How can I possibly, Christ's name pass by,
Since thy whole life of him did testify?*

After twelve years confinement to her apartments through weakness of body, and but a few days before her departure, she ordered her servants to carry her into a field from whence she had a prospect of Herrnhuth, and there she blessed the congregation. At her funeral March 15, the Count held a discourse out of filial respect to the deceased, on these words: Ps. 126. ver. 6. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing bringing his sheaves with him." He spoke of the outward cross's-form, and the glorious inward state of the children of God, and of the activity of their spirit, to bring forth fruit with patience unto the LORD, which as a work of his own hands, they lay at his feet with joy.

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The ode which was sung at her grave, and wherein he praises her again, as a faithful, active, and wise handmaid of *Jefus*, he concludes thus:

*Rest thou heroic soul! with those above,
Who here have been espous'd to Christ their Love;
God be adored who spar'd thee here so long
For the refreshment of his pilgrim-throng!*

In the House which was the school at Herrnhuth, and wherein afterwards was formed the so called children's œconomy, a solemn act of celebration was performed to her memory on May 12.||

On the same day the meeting-hall at Herrnhuth, which was then but small, was consecrated; and on account of this solemnity as well as the regulation of the childrens œconomies, the twelfth of May was observed as a memorial day by the Count.

S E C T. X.

OF the several journies which he took this year, that to Cremfir in Moravia was the most remarkable. I have a circumstantial account thereof before me, which was written at that time, and from whence I shall draw

|| The same was printed under this title: A Tribute of Love and Gratitude, to the Memory of the Right Hon. Lady Baroness Henrietta Catharina de Gerfsdorf; by her eldest Nephew.

draw the following relation. If I take notice of some particulars which may appear trivial, I do it because of the peculiarity of the attempt, which does not often occur in history.

It was matter of great concern to the Count to proceed as cautiously with respect to the emigration of the Moravians, as possible, for whom he had made a settlement on his own estate. He foresaw that many difficulties would arise. He therefore thought it necessary to make due inquiry in the proper place, about the circumstances attending this emigration, and also to declare his design with regard to their reception.

Knowing that Cardinal de Schrattenbach* and his brother an Imperial privy-counsellor, resided at Cremfur, he thought it right to wait on them in person on this occasion. Their characters being held in universal esteem, gave him reason to hope that he should obtain his desire.

He was also informed that David Nitschman, one of the five Brethren, who arrived at Herrnhuth, May 12, 1724, was imprisoned at Cremfur. He had set out (without

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* The Cardinal Count Wolf Hannibal de Schrattenbach had been vice-roy at Naples, and imperial envoy at Rome. He had been bishop of Olmütz since the year 1711, and protector of Germany since 1725. Two of his five brothers were Imperial privy-counsellors.

the Count's knowledge) for Moravia, in order to see his father, and was there apprehended and put under confinement. This brother he wished to visit in person or to send him a message; his intention was to try whether he could procure his release. And if that could not be obtained, yet he would shew that he was not ashamed of his chains; hoping that he would at least be comforted and confirmed in the assurance of his love towards him, when he should hear that the Count had been at Cremfir, and had done what lay in his power to procure his liberty.

S E C T. XI.

HE entered upon this journey in August, arrived on the 16th at Jagerndorf, and from thence went on towards the cardinal's residence in Moravia. To avoid all suspicion, he proceeded with the utmost expedition and made no stay upon the road, except at Olmütz, where he was obliged to wait two hours for post-horses. He reached Cremfir on the 17th, being Sunday at ten o'clock in the forenoon, and being asked at the gate of the city who he was, he answered: A Count of Zinzendorf. He put up at a public inn, and inquired of an officer there about several circumstances of the court. Soon after a messenger from court came and inquired from whence

whence the Count came? his servant answered: From Saxony. The Count immediately notified his arrival in form, to the Imperial Privy Counsellor Count of Schrattenbach. About noon a coach was sent from court, which conveyed him thither, where he was received with great distinction, and introduced into the apartments of the Countess of Schrattenbach. Soon after the cardinal returned from mass, and entered into conversation with him upon several subjects of a public nature. At table the cardinal asked him, whether he intended to go to Vienna or Brün? he answered: That the sole intention of his journey was to wait upon his Eminence. After they had dined and conversed awhile together in an agreeable manner, without reserve on either side, upon the state of the church in general, (on which occasion the Count avowed his sentiments about toleration, and other political circumstances with regard to religion,) he withdrew, and in company with persons of the highest rank at court, was favoured with a view of the castle, of all the curiosities in the upper and subterraneous parts thereof, and whatever else deserved the notice of a stranger throughout the city.

As he passed from one place to another, he had an opportunity of speaking to a person belonging to the church, of whom he enquired

enquired where those were kept, who were imprisoned on account of religion.

Many marks of respect were shewn him, but these afforded him no pleasure because his imprisoned brother David Nitschman was continually in his mind. Mean while the bell rung for vespers, he then took leave of his company and retired, when he prostrated himself before the LORD, and recommended to his mercy the whole country of Moravia, as well as the business upon which he came thither.

S E C T XII.

HE then requested an audience of the privy-counsellor Count of Schrattenbach in a separate cabinet, and expressed his hopes, that the step he now took, would be no otherwise construed by the lord cardinal and the privy-counsellor, than he himself could expect from persons of such high rank and worthy characters.

He then laid before him the design of this visit with a frankness peculiar to himself, and spoke to this effect: That since he had never been accustomed to undertake any matter whatsoever in a clandestine way, so as to render himself liable to suspicion, therefore he chose to appear in person.

1st, To

1st, To acquaint him that he had received several persons, who had emigrated from Moravia, on his estates, and gave his reasons for so doing.

2dly, To bring proofs, that they were obliged to leave their country, for the truth of the gospel, with the loss of their whole possessions.

3dly, To offer to his consideration such measures as might induce those people, whose number increased, rather to remain in their own country than to leave it, provided a few points, which he would mention, could in some degree be dispensed with.

4thly, To propose, whether such persons, as for conscience sake sacrificed their all, should not be allowed full liberty to depart.

5thly, To enquire after the imprisoned David Nitschman, who did not intend to persuade any to leave their country, but went with a view only to visit his parents; on this account to ask the favour of his release; or if that could not be obtained, to have leave to administer some relief to his present necessities.

To these proposals the privy-counsellor returned an answer which does him honour, as it therein appears that he was a wise minister, and at the same time acted the part of a patriot, a good catholic, and a reasonable man. It was as follows:

1st, The

1st, The Count's visit is considered in no other light than as a voluntary act of civility, and as an instance of that respect which persons of distinction usually shew each other.

2^{dly}, The emigration of such people, as will not receive the doctrine of the Roman-Catholic church, nor conform to her discipline is, according to the constitution of the country, unavoidable.

3^{dly}, According to his Imperial Majesty's intention, such people should not be hindered from emigrating, but those who persuade others and assist in bringing them out of their country deserve to be imprisoned.

[Here the Count interrupted him, and declared, that he neither would nor could have any concern with such persons as drew others away; and that none of those whom he had received could attempt any such thing, without acting expressly against his will:]

4^{thly}, He had not the least intimation of David Nitschman. With respect to his release, application must be made for that to the court of appeals in Prague; and he assured his lordship that whatever he thought proper to give him, would without all doubt be delivered to him.†

S E C T.

† In the Natural Reflexions, notice is taken, that what was agreed upon in this conference had been observed on both sides with the utmost punctuality.

S E C T. XIII.

AFTER this interview the Count had an opportunity of conversing with several lords at the levee, and having taken leave of the cardinal in presence of the whole company, he returned to the inn, whither he was attended by the cardinal's servants.

Whilst the Count was at court, Mr. Jerichovius, who accompanied him on this journey, went of his own accord to the prison, 1st, To enquire whether David Nitschman was there?

2dly, To ask leave of the keeper to speak with him in his presence, or at least to let him know that Count Zinzendorf was in town on his account.

3dly, To deliver some money for his subsistence.

The favour desired under the second head was denied.

There remained therefore nothing further to be done than to return; the horses were ready; but the Count understood that the gate was shut: He then found it necessary to acquaint the commandant that he was prepared to leave the place. After he had waited more than a quarter of an hour, the gate was opened; and as soon as this was done

done he immediately departed, taking the road which leads through the Jagerndorf-district, and from thence returned to Upper-Lusatia.

S E C T. XIV.

ON this journey both in passing and re-passing through Silesia, the Count had many opportunities of testifying of the grace and salvation in *Jesus Christ*, to the comfort and edification of many souls. I find that he preached more than twenty times in different places; and among others at Hirschberg, on the words of Jude, verse 24, of the connection of a faultless and joyful walk. He also distributed among the awakened souls, an excellent letter written by Professor Franke, which was peculiarly adapted to persons in their situation of mind.

On this occasion his first acquaintance with that faithful and blessed confessor of *Jesus Christ*, Baron Ernest Julius de Seidlitz commenced, who has communicated the following particulars to me: "In the year 1726, "the Count, with his faithful Tobias "Frederick, to my particular joy, made me "a visit at Schænbrunn, and the evening "he came kept at my request the usual "meeting in my house. He spoke on the
" text,

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“text, Isa. xxviii. 12. This is the rest where-
 “with ye may cause the weary to rest, and
 “this is the refreshing; yet they would not
 “hear. He first sung:

“*Come sweetest guest Lord Jesus Christ, &c.*

“The day following he preached publicly
 “to above three hundred persons, my friends
 “and acquaintance, of every rank, noblemen,
 “professors, clergymen, merchants, citizens,
 “&c. most of whom were awakened. He
 “also spoke with some separately; and I
 “know many to whom it proved a blessing.”

Before the Count reached Herrnhuth he was informed by a letter from his lady, that one of the Brethren, David Cunrad was killed by a beam, whilst he assisted in building a house. This grieved him exceedingly; he turned to our Saviour and found comfort in submission to his will. In his German poems composed upon this occasion, are those words:

*Though oft thy ways seem wonderful and strange,
 There can be nothing wrong in thy proceeding;
 Because thy faithfulness can never change, &c.*

What thou doest is well done,

We dare not ask thee, why. &c.

S E C T. XV.

IN October he with Baron Watteville went to Ebersdorf. At Leipzig they found the old Dr. Petersen and had a blessed conversa-

tion with him. In Eberldorf was mutual joy; and the covenant, *To live for the LORD Jesus*, was renewed.||

Mr. Shæfer also came thither and preached. On their return they visited Count Henkel at Poelnitz,* and then their friends at Halle, the

|| This covenant is the subject of one of his poems, which begins thus :

O wond'rous love ! what heav'nly fare,
In thy rich grace the faithful share,
Who with hearts touch'd by thy pure fire !
To follow thee with zeal aspire.
Henceforth the pow'rs on us bestow'd,
Shall be exerted for our God ;
And to that friend, who shed his blood
And was a curse for our souls good,
We'll give ourselves entirely
As his peculiar property :
Thy love, O Saviour ! from this day,
Inflame our hearts yet more, we pray.

At this visit, he also made a hymn on the churching of Countess Theodora, after the birth of her son Henry XXVIII. October 6.

* His poem on Count Henkel's birth-day :

Ye bottomless depths of GOD's infinite love,
By *Jesus Christ* to us reveal'd,
It's motions how burning how flaming they prove
Tho' from man's wisdom quite conceal'd, &c.

Is to be found in his German poems.

We see therein not only his brotherly affection towards the above-mentioned count, but also in what a great degree the love of GOD in *Christ Jesus* was cleared up to his heart by the Holy Ghost. This composition must be very agreeable to any person who has a relish for the doctrine of *Jesus*.

the Abbot Breithaupt, Dr. Anton, Dr. Lange, who all, and especially the dear Professor Franke, received them as Brethren and shewed them every mark of Christian love and friendship. This was the last interview that the Count ever had with Professor Franke, which, with the many hours of useful conversation and the emphatical prayer, with which that man of God, as it were, took leave of them, the Count often spoke of, and ever after reflected on with peculiar pleasure. At the academy the Count had an opportunity of speaking with the young students there, and of inculcating this truth: That to love God is the greatest wisdom.

On a visit, which the Count and Baron Watteville paid the Privy-Counsellor Thomasius, the last-mentioned person said among other things: "You will meet with difficulties in your enterprizes, as in all probability you will have the clergy against you; for my own part, I am sorry that so much noise has been made to so little purpose." The Count answered: "I leave it to your own determination, whether you have yet known the word of the cross in its saving power. We have experienced *this* in our own hearts and are so far from apprehending that our labour in the gospel will have considerable success, that we are persuaded it

R 2

" will.

“ will be attended, through the grace of God,
 “ not only with abundant fruit, but such as
 “ will remain.”

S E C T. XVI.

FROM Halle the Count returned with his company to Upper-Lusatia, and by the way visited Count de Schoenburg in Lichtenstein; and also Count de Solms at Wildenfels. In this last place Mr. Schæfer preached several times, and the Count kept private meetings, which were then called hours of edification. One of his discourses delivered there on this text, *Blessed are the pure in heart, &c.* was attended with a blessed effect, and gave occasion to a correspondence of long continuance between him and a certain religious dutchess.

From his letters we find, that in November he was in Lusatia, and in December twice at Dresden. This month he was visited by Mr. John Adam Steinmetz. He had for a considerable time carried on a very friendly correspondence with this Divine, and looked upon him as an instrument whom God had made use of, to curb the sectarian spirit of the Moravian exiles. For he had so clearly described to them, when they called at Teschen, the nature of the church of *Christ*, and convinced them that it properly consisted only of
 such

such as with their whole hearts cleaved to *Jesus*, and were become partakers of his Spirit, that they could never forget what he had taught them; and the Count found it had a good effect upon their minds, when he afterwards conversed with them upon the subject of religion.

He engaged himself with this faithful servant of *Christ*, who at that time laboured under great oppression, to take share, with his whole heart, in all his joy and grief.

S E C T. XVII.

AMONG the Count's writings of this year his labour on the edition of the bible published at Eberstdorf deserves our first attention. This work, censured without reason and without mercy, was printed there in quarto, under this title: The Holy Scripture both of the Old and New Testament, according to Dr. Luther's German translation.

His view in this publication was, that it might be sold to the poor at a lower price than any other had been before; and a sum advanced by his grand-mother for this purpose, made it answer the end proposed. It contains references to parallel places, and a summary or abridgment of the contents of each chapter, like other editions. But there are inserted Dr. Luther's preface to the Old and New Testament, and that prefixed to the

epistle to the Romans, together with John Arndt's introduction to the knowledge of the scripture. The summaries also of some books of the old, and of those of the whole new testament, are larger than usual; and the Count has expressed therein the sense taken from the text in a very clear and lively manner. There were likewise added: Mr. John Andrew Rothe's arrangement, and new translation of the greatest part of those passages in the holy scripture, which in the original are more emphatical and expressive than they have been rendered in any former work of the kind.

To the charge: That his intention was to corrupt the bible, the Count answers: "The
" Eberfsdorf bible, though I had a share
" in it, yet was properly the work of
" my fellow-labourers at that time; and Mr.
" Rothe is not the first minister that has published
" elucidations of texts from the original
" scripture; and besides, I am well persuaded
" that since this work has been offered
" to the public, many others in the Lutheran
" church have expounded the sacred writings
" in the same manner which he has done."

S E C T.

S E C T. XVIII.

IN the preface to this bible* the Count expresses in the strongest terms his esteem and veneration for the holy scripture, and considers it in no other light than as the book of GOD, wherein the mysteries of his blessed will are revealed to men. What our LORD *Jesus Christ* has declared: If any man will do the will of him that sent me, he shall know of the doctrine, whether it be of GOD or whether I speak of myself, John vii. 17, may be said with reference to the whole bible, as well as to any particular principle contained therein. This saying of our LORD he closely attended to in his inquiries after divine truth, and with respect to the writings or discourses of men on spiritual subjects, he freely acknowledged that none would ever have satisfied his mind naturally inclined to doubts, or prevailed upon him to receive any doctrine of divinity as true, if he had

* That pious Divine of Switzerland, Mr. Samuel Lucius, thought this preface so excellent, that he caused it to be printed separately.

In what manner the Count was in his younger years brought upon the subject concerning the right use of scripture and reason, has been already mentioned, as also that some time after, he lost in a certain degree that clear view of the gospel which he had before, and grew scrupulous about himself and many things. We have also taken notice that he studied divinity at Wittenberg with great diligence; and I suppose that what he here relates of himself, refers to that time.

had not carefully read the holy scripture and found it to be a source of knowledge and conviction, quite different from all the productions of human wisdom.

With a retrospect to that close application which he first made to this pure fountain of truth, he says, "As we must judge of a writer's integrity, from the beneficial design he offers to our consideration, and the agreement of the matter he treats of, with the touchstone he lays down for the trial of it; so I could see no reason, why I should not deem a book to be written with the most benevolent intention, which required nothing more of man than to suffer himself to become happy, and advanced nothing, but what by his observing its direction tended to make him so. I therefore determined to examine its contents, in pursuit of the great end it proposed, with that care and attention which it demanded. From certain passages thereof it appeared to me, that no one could rightly apprehend it, unless he implored the assistance of its author to open his understanding for that purpose. I was also assured by several promises therein, that, upon such a supplication, whatsoever was necessary to be known for my real benefit, should be made clear to me.

"That many persons did not understand it was evident to me from the continual disputes among the learned, concerning their explanations of it. But that the knowledge thereof

thereof was possible, I supposed from its genuine simplicity and openness of style which appears throughout. Therefore that I might obtain the information I wished for, I resolved to embrace no religious opinions whatever, unless they appeared to be evidently founded on scripture. 'Till I was convinced by this authority that they were certain truths, I reasoned upon all subjects of this nature without restriction. But as soon as I was satisfied herein, I humbly submitted my own judgment to the divine wisdom, and earnestly requested the author of this sacred volume to instruct me in the true sense of his own revelation. I also determined, as on the one hand, not to adopt any principle of divinity, 'till I found it agreeable to that standard; so, on the other, not entirely to reject any religious tenet, before I had compared it with that rule and perceived it to be inconsistent therewith. This I looked upon to be an impartial way of investigating divine truth, and was persuaded that no person, who desired to attain the knowledge of it, could have acted otherwise.

“ The consequence of applying closely to the study of those oracles of GOD was briefly this: though the language was plain and simple, yet the matter was so deep, and the sentiment so different from what I had met with in the paths of human learning, that my whole nature startled with surprize at almost every
text

I read, and recoiled at many things therein asserted which I could by no means reconcile with any ideas I had before conceived.

“ At last, whilst I was fully intent upon finding out what I was so much interested to know, and with real concern of heart intreated the author thereof to give me that light, without which I could not apprehend what was necessary to make me happy, I was favoured with the heavenly blessing, the invisible grace and power of God overcame all that in me opposed the mysteries of his will, and I immediately surrendered myself soul and body to his disposal, who shewed me such undeserved mercy. I then learned to believe assuredly that *Jesus* the son of God is come in the flesh, to know what he has done and suffered for my salvation, and how, in imitation of his example, I ought to conduct myself in every relation of life as becometh a Christian. And now whenever I look into this book, a few lines afford me as much comfort and instruction as a whole sermon. The matter is clear to my understanding and my heart is affected by it; my consent and faith mix with it, (Heb. iv. 2.) and I never meditate therein without inexpressible advantage. I wish that many wise and reasonable men would herein pursue the steps which I have taken; in all probability they would profit thereby more than I have done.”

S E C T.

S E C T. XIX.

FROM certain treatises and essays written by him about this time, we find an enquiry, (which was first made at D. 1726,) whether private meetings could be defended, upon the authority of scripture, likewise some seasonable pieces of advice sent to his friends at Z. R. and S. when an awakening commenced in those places the same year.

On the *first* head he maintains, that sincere souls may and by all means ought, according to the fundamentals of the doctrine of *Jesus*, and the protestant religion, to consult and encourage one another in private concerning their eternal salvation.

On the *second* he shews, how they are to be grounded and rooted in *Christ*; in what manner they should edify one another, and regulate their walk and conversation; to the end, that good may be done and evil prevented.

But the thoughts of the Count upon this subject have been already mentioned.

His considerations, intended for such persons as are versed in human literature and yet are disposed to learn the truth as it is in *Jesus*, makes a supplement to his German *Socrates*, and are also, in all probability, to be classed among his writings of this year. He endeavoured

endeavoured by that means, to bring those who are addicted to speculation, to solid reflection upon religion.

His translation of one of the odes of Horace with a religious application was addressed to a company of great and learned men at Dresden, who called themselves Phrygians. He puts them in mind of the proverb: "*Sero sapiunt Phryges*,"* and he adds: The death-bed will make the Phrygians wise; and thus he leads them to meditations on death. It has been already observed that he continued his *Socrates* to the end of this year.

S E C T. XX.

WE have occasionally made observations upon his poems and hymns. In this place I will mention only two, wherein he expresses the situation of his heart. The first, which is inserted in the *Herrnhuth* hymn-book, N^o. 394, with a few alterations, was made on the birth-day of his consort. The other, N^o. 489, was composed on the decease of Baron Frederick Watteville's first-born son; and concludes thus:

* This saying is commonly applied to such people as act without any prudence or foresight, and are more fit to bewail misfortunes when it is too late, than to prevent them in time by proper measures.

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*In this world whilst I abide,
 Nothing can I more desire,
 Than to please my LORD, who died
 My salvation to acquire;
 If my pow'rs in faith's employ
 Can but yield him any joy,
 Welcome then each cross shall be,
 To his person this will render,
 My attachment yet more tender;
 He is more than LIFE to me.*

S E C T. XXI.

AMONG those with whom he corresponded this year, was the Countess of Schaumberg Lippe, who was then in London. In a letter to this lady he requested the favour of her interest at court, to procure him the wild boy who had been discovered and taken in a wood, that he might endeavour to find out whether he had any innate ideas. In her answer from St. James's, Feb. 12, 1726, she assures the Count, that she gladly would have obliged him in this affair, especially as she believed that it would turn to the advantage of that poor boy's soul, if he became an object of his care. But she adds: "His Majesty has made a present of him to her Royal Highness the Princess of Wales, who has committed him to the care of a philosopher, in order to make the experiment which your lordship intended."

In a letter from the same person of a later date, we read: "I must give you some account of the wild boy, whom you desired. Every possible means has been used to teach him to speak, that he might give some description of the place and manner in which he had lived before, and if possible, of his notions of things. But he has as yet scarce learnt so much English as to be able to ask for the most necessary things. His hearing is good, but the sound of his voice is rather like barking than speaking. He does not know how to answer any question, and his memory is scarce as good as the instinct in beasts, which bears some resemblance to it. In short: he has very little in him more than the outward form of a human creature; and there is no hope left, that he will ever learn any thing."

S E C T. XXII.

IF we attend to the Count's service in the gospel at Dresden near the close of this year, it appears from his own relation, that on Christmas-day he spoke upon these words, which stand in the book of Wisdom, chap. xvi. ver. 21. *Thy sustenance declared thy sweetness unto thy children*; and that he determined in that season to treat of the most essential points of religion, and to lay the whole counsel of God before his hearers. The

next

next morning the chief chaplain preached a very excellent sermon, of *Christ in us*, at which many rejoiced. In the afternoon the Count pursued the same subject. On the third holy-day his text was Eccl. i. 14, 15. After this he informs us, that he received an unexpected visit from the famous Baron de Kroecker; which at first startled him a little; but he overcame the surprize by resigning himself to God. The baron said: That he had read in *Socrates*, an uncommonly free confession of dangerous truths, and therefore he was desirous of being acquainted with the author, and of knowing the reasons which had induced him to such an undertaking; and if he was gratified in these particulars, he would in return relate some anecdotes of his own life and sentiments. The Count attended for a considerable time to all he had to say, and found that by means of the writings of Dr. Peterfen's wife, he was changed from a declared Atheist, into a very strenuous defender of the truth, but that notwithstanding all the noise he had made in the world, he had effected no good, because he did not know the lowly and crucified Saviour.

He made his observations upon what the baron had said, and modestly pointed out to him, as well the mind of *Christ*, as the express words of scripture to prove what he asserted; and thus they parted.

The Count adds: "A certain person, who
" for various crimes had been imprisoned
" some years, and was looked upon to be a man
" without any sense of religion, took it into
" his head in these holy-days, to attend toge-
" ther with his keeper, my family-meetings :
" Being asked by a gentleman his thoughts
" of what he had heard, he answered : If
" any kind of doctrine whatever could con-
" vert him, it must be such as was there
" preached."

S E C T. XXIII.

IN the course of his family-meetings there
happened about this time some disagree-
able circumstances, the cause whereof was a
spirit of enmity stirred up in the minds of
certain persons by reading his *Socrates*. He
had continued those meetings every Sunday
with the doors open, without the least mo-
lestation on the part of the court or clergy
for five years. But now, because crowds of
people would force themselves in, he was
obliged to declare, that if unknown persons
would attend his meetings, he insisted on hav-
ing previous notice. I pass by several other
things on purpose, because it would reflect
disgrace upon the actors thereof. The Count
laid these circumstances before his LORD and
Saviour, and though he continued still his
meetings,

meetings, yet he thought it good to regulate them in another manner.

Upon the whole, to use his own words : He concludes this year with thanksgiving to the LORD, who had, to his great joy, blessed his ministration to the awakening and saving of many souls ; who, without his concurrence, had put to shame the lofty and conceited ones, and delivered the humble and sincere out of danger ; who had given him the grace to try the spirits, to the manifestation of the upright ; and had been pleased to make him a partaker, among many other blessings, of reproach and sufferings for the sake of *Jesus*.



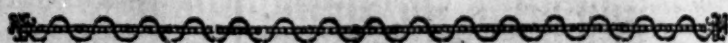


PART II.

CHAPTER VII.

Of the YEAR 1727.

*His taking leave at Dresden, and the
circumstances connected therewith.*



CONTENTS.

- SECTION 1.—*He resolves to chuse Upper-Lusatia
for his place of residence.*
- SECT. 2.—*What induced him thereto.*
- SECT. 3.—*He first brings to a conclusion certain
affairs committed to him.*
- SECT. 4, 5, and 6.—*Some remarkable circum-
stances, just before he left Dresden.*
- SECT. 7. and 8.—*He applies for, and obtains
his dismissal from his place in the admini-
stration.*

S E C T



S E C T. I.

THE more the Count was confirmed in the persuasion that he was destined to some other employment than that of a secular nature; the more he wished to be free from any engagement which hindered him from following the bent of his inclination. The express will of his parents, which alone had induced him to accept a place in the administration, stood yet in the way of his soliciting his dismissal. But this impediment was soon removed, and he emerged as it were into free air, and was at liberty to act according to his own choice and discretion. His grand-mother had just departed this life; and after repeated solicitations, he received, contrary to his expectation, his mothers consent to his request.

Therefore in the year 1727, he was fully determined to apply for his dismissal. But his friends whom he consulted upon the occasion, thought it better for him at first only to solicit a longer time of absence than usual. He followed their advice, and succeeded without difficulty.

S E C T.

S E C T. II.

ONE principal cause of this resolution, besides those already mentioned, was his tender concern for the souls of those people, whom he believed the hand of God had brought to him at Herrnhuth. He could not bear the thought, of their coming thither to their detriment; and yet he saw that harm would be unavoidable, unless a speedy and effectual remedy were applied to the disorder which prevailed amongst them. He looked upon himself to be so much the more obliged to go to their assistance, as he had been repeatedly desired by those Brethren at Herrnhuth, who had nothing more at heart than to be Christians indeed, for God's sake to come to them, and to charge himself with their concerns. Add to this, he plainly perceived that some persons, stung with certain keen reflections contained in his *Socrates*, were so much exasperated against him, that he apprehended they would revenge themselves on his society at Herrnhuth, under pretence of the confusions which had taken place there; he therefore thought it the more incumbent upon him, to attempt the removal of this occasion of offence out of the way as soon as possible.

S E C T.

S E C T. III.

BUT certain affairs still made it necessary that he should occasionally, in the year 1727 and 1728, go to Dresden in order to finish them. Among certain matters which fell under his cognizance, he, with another court-counsellor, was deputed to settle an intricate business, wherein many people were interested. They saw plainly, if they acted in this commission according to their consciences, and without respect of persons, that they should thereby create themselves many enemies; however they entered upon the task, and spared no pains to accomplish it. Notwithstanding this they could not bring it to an issue 'till March 1728, when it was finally determined. On the 11th of the same month they brought in their report to their department, where it was approved, and unanimously resolved to give an account of what had been done to the King. The chancellor especially was very glad, that this knotty affair was so happily concluded.

S E C T. IV.

I SHALL mention what relates to the Count in the last years, viz. 1727, and 1728, which he spent at Dresden, with as much

much conciseness as possible. In his œconomical affairs, wherein he experienced many trials, the gracious care and providence of God towards him was evident to a demonstration.

His meetings were attended with the divine blessing, and the grace of God operated in a powerful manner, particularly upon his domestics, so that one after the other was gained for our Saviour.

He wrote to Herrnhuth in March 1727, and among other things expressed himself to this effect:

“ If any man, let him be who he will, yea, if
 “ even an angel should come from heaven and
 “ take upon him a human form, with the ap-
 “ pearance of an extraordinary sanctity of man-
 “ ners and every moral virtue, and yet deny
 “ that God was manifest in the flesh, preached
 “ to the Gentiles, believed on in the world, and
 “ received up into glory; let him be accursed.
 “ Whosoever is not yet established in this doc-
 “ trine, considers the doubts he is troubled
 “ with concerning it as temptations suggested
 “ by the enemy, but communicates those evil
 “ thoughts to none but his private friends and
 “ acquaintance; with such a person we must
 “ have patience, shew him all compassion
 “ and pray for him; on the contrary if any
 “ person suspects the truth of this fundamen-
 “ tal article of Christianity, and notwithstand-

“ in

“ing the repeated entreaties of his friends to
 “keep his sentiments to himself, will yet
 “openly deny, and seek to raise scruples in
 “the minds of others concerning *Jesus* who
 “was crucified in weakness and now is preach-
 “ed as the LORD of heaven in glory; such
 “a one I cannot look upon as my brother,
 “but as an enemy to the cross of *Christ*.”

Soon after he went in person to Herrnhuth,
 and GOD was with him as will appear in the
 sequel.

S E C T. V.

THE second marriage of his brother Count
 Frederick Christian, was properly the
 occasion of his first journey to Dresden in
 the year 1728. He arrived there on Jan.
 15, with David Nitschman. All was there
 in the highest degree of joy and transport,
 because of the arrival of the King of Prussia.
 The Count did not so much rejoice at the so-
 lemnities occasioned by this visit, as at the
 most agreeable interview and happy conver-
 sation he had with Count Frederick Caspar
 de Gersdorf, and other friends; and especially
 on account of the blessing which David Nitsch-
 man enjoyed in company with many upright
 souls in that place. Him the Count dispatched
 soon after with a letter to the Marquis de
 Bareyth, with whom he carried on a corre-
 pondence, relative to the kingdom of God,
 and

and from whom he had received a letter, just at his arrival at Dresden.

On January 20, his brother's marriage, with the Countess de Callenburg was solemnized by the Chief Court-Chaplain Marperger.

To the Count de Wakkerbart, whose palace was destroyed by fire, the Count made a present of a bible as a proper piece of furniture for his new house, which was received with pleasure and thanks.

S E C T. VI.

BEFORE the Count returned at this time to Herrnhuth, he gave the chief court-chaplain an opportunity of receiving a full information of, and clear insight into, the work of God in Upper-Lusatia. The chaplain expressed his joy in the strongest terms on account of the blessed progress thereof; but advised the Count at the same time, to prevent all prostitution of his character as much as possible, since such strong marks of *Jesus*, said he, as appear in your conduct, though we highly respect them for our own part, may not so well be understood by others, and rather prove a hindrance to their conversion than be the means of promoting it. But the Count thought quite otherwise, and what the situation of his mind then was, appears from two hymns composed by him this year, of which the following lines are a part:

Christians

*Christians are not in this world
To enjoy its transient pleasure;
Their call is to follow Christ,
His reproaches are their treasure.*

*Under manifold distress
Through the narrow gate they press.*

*Fearful minds are apt to shrink
At the cross and tribulation;
But it is the way to bliss
And eternal consolation.*

*Frightful visions disappear
When his grace the heart doth cheer.*

S E C T. VII.

THE remainder of the year 1728, and throughout the three following ones, the Count availed himself of the permission allowed him of absence from Dresden. The recital of his labours during that time, I defer for the sake of connexion to the following part. But at length he found it necessary to disengage himself entirely from his public office, and therefore solicited the king by a letter in the French language dated Sept. 12, 1731, for dismissal from his service; which being in a very gracious manner granted, he laid down his employment in the administration: when he addressed himself to his colleagues in a speech expressive of his reasons for so doing.

doing, and was answered by the chancellor in terms of the greatest respect. On this occasion he declared to all present, as well the foundation on which the congregation in Herrnhuth was established, as the nature of the preparations made towards the furtherance of the gospel in Upper-Lusatia.

S E C T. VIII.

ACCORDING to the judgment of those who esteemed grandeur a happiness, the Count certainly did not act wisely, when he gave up his employments at Dresden, laid down his office, and consequently renounced all hope, according to the usual phrase, of pushing his fortune, and advancing to a still more honourable post. But his own sentiments upon this head are expressed in a letter dated January 1728, to this effect: "I could not well continue in my late situation, as such circumstances occurred daily, wherein I was apprehensive that I should act contrary to the words of my LORD and Saviour: *They that are great exercise authority. But it shall not be so among you.* Besides, since I could, no more than Mordecai did, at court, submit to such compliances as were contrary to my conscience; and as I perceived that the firmness of Deportment necessary for a Christian in such a station, could

" could not well be reconciled with that
 " courteous, condescending and benevolent
 " spirit which a faithful follower of *Jesus* can-
 " not but express to every human creature;
 " I therefore determined to set myself free
 " from every thing that could prove an hin-
 " drance to my views of enjoying uninter-
 " ruptedly, and shewing forth continually,
 " the unfeigned christianity of the heart. I
 " seemed sometimes to overcome with my
 " Roman freedom (tho' not always in fact)
 " when I ought to have conquered beneath
 " oppression by suffering. From hence
 " forward, through the grace of God, I can
 " share the same, yea even greater afflictions,
 " than have befallen my brethren in the
 " world."

The End of the Second Volume.



ERRATA.—Vol. I.

Page 22. line 18. after *The* add *late*.—p. 35. l. 3. dele *also*.—p. 65. note, l. 6, f. *noblemen* r. *nobleman*.—p. 98. l. 11. for *German Prince* r. *Germania Princeps*.—p. 154. note, l. 11. f. *he must convert the father or the father him*, r. *I must convert you, father, or you me*.

Vol. II.

P. 7. l. 5 and 14. f. *Heiz* r. *Heitz*.—p. 160. sect. 10. f. *departure* r. *decease*.—p. 163. l. 24. f. *in all its states* r. *among all ranks of professors*.



5. 1. 3.
leman.—
Prinsep:
father or
you me.

lect. 10.
its states